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Fathers to benefit from new U.I. amendment

Marian Van Til

OTTAWA — Thanks to the tenacity of one widowed father, all widowed fathers and men with disabled spouses will be able to collect unemployment insurance benefits for paternity leave, the federal Employment and Immigration minister announced last week.

Minister Benoit Bouchard says that he will introduce legislation in the next few weeks which will amend existing U.I. laws. He promised other changes later which would bring the law "in line with the Charter of Rights and Freedoms."

The case of John McInnis, a 39-year-old truck driver from Kitchener, Ontario, was the catalyst for changing existing U.I. laws, which many feel discriminate against fathers.

Quit his job

McInnis' wife was declared legally dead during her eighth month of pregnancy. Her body was kept on life support systems so that their daughter could be delivered full-term by Caesarean section.

When McInnis temporarily quit his job so that he could care for his child, he applied for and was denied maternity benefits. He was told that as a male he is ineligible for the 17 weeks of maternity benefits that are given to mothers and adoptive parents.

McInnis firmly believes, however, that he should be the one to care for his daughter in her first months of life; he would not be able to do that while truck driving. Nor could he afford to quit his job without receiving government benefits.

When McInnis made his circumstances public, he gained immediate support. He and his backers were able to by-pass bureaucratic

Continued on page 2 ...

Australian pleads for theology of everyday life

Robert VanderVennen

TORONTO, Ont. — "A theology of everyday life is urgently needed to recapture a spiritual sense of life in the face of intense secular pressures," said Australian theologian Dr. Robert Banks. "There is a divorce between theology and everyday life, and many areas of our normal lives are untouched by theology."

Banks, who gave a public lecture at the Institute for Christian Studies, pointed out that much of St. Paul's theology came from everyday life. Take I Corinthians, for instance. What attitude should a young man have towards his fiancee, how should husbands and wives treat each other, what kinds of dinner invitations should you accept, should you take legal actions, should you remain single — this is the stuff of which much of Paul's theology is made. Theology today has become too professionalized, elitist, divorced from all of life except the teaching of theology, he argued.

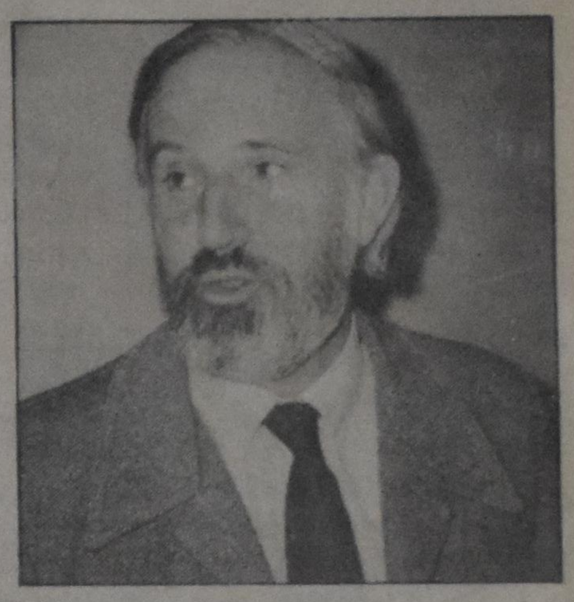

Photo: Robert VanderVennen

Robert Banks advocates "a theology of everyday life."

Banks would like to see the routine things of life become the subject matter of theology. Commuting to work, shopping, eating and drinking, dress, hospitality, hobbies, and work, to name only a few everyday affairs, should be studied theologically for the benefit of all of us.

Theology tested by life

He identified four points as being especially important to him: first, ordinary Christians with a little help can identify their most insistent everyday concerns which ought to be studied theologically; second, some of these people — non-professional theologians — already have elements of a theology of life; third, developing a theology of everyday life should be a co-operative effort between groups of ordinary Christians and servant-theologians; and fourth, a workable theology of life requires testing in life by ordinary Christians before we can be certain of it.

Robert Banks practises what he preaches. In 1979 he left a very successful career as a theologian, as a New Testament seminary professor with several published books, in order to become a "consulting theologian" to the Christian community, to churches, community organizations, schools and interested groups of people.

He was asked by a group of five or six senior public servants in the Australian government to help them think through issues they face as Christians in their work. They met weekly for four years. They prepared case studies for use by others, wrote papers developing their ideas, held a national conference, and in the end prepared a book sharing their conclusions.

Working with people who request his services, Banks spends much of his time writing and speaking.

Needed: "barefoot" theologians

"We need 'apostolic theologians' who are engaged in practical work, and

Continued on page 2 ...

Thinkbit:

Going to church doesn't make you a Christian anymore than going to MacDonalds makes you a Big Mac.

Mark de Hoog, student
Bulkley Valley (B.C.) Christian High School

Churches gear up for Olympic programs

Photo: Paul De Groot

Calgary church with Olympic ski jump towering in background.

Paul De Groot

CALGARY, Alta. — The 1988 Winter Olympics, opening here Feb. 13, pose a dilemma for Calgary churches. On the one hand, the games are a source of enormous civic pride, and the discipline and commitment of athletes are enviable moral qualities.

On the other hand, all the hype associated with the games can become a glorification of sport. Medal races easily degenerate into a crass quest for national glory or commercial endorsements, and spiritual values may be lost in the quest for strength, agility and speed.

One answer to the dilemma is the first-ever officially-recognized Olympic Religion Committee, headed by the Roman Catholic Bishop of Calgary, Paul O'Byrne.

"At the beginning, when I said I was chairman of the religion committee, heads went up and people said 'What?' But we have a very good relationship with OCO now and I hope that in the future, religion will be seen as a natural facet of the games," O'Byrne said in an interview.

Religious values in sport

O'Byrne sees some religious values in the Olympics. "One of the basic values of the Olympics is that sport calls people to develop their capacity as individuals through exercise. Religion calls people to develop themselves through their total person, and sport can aid in that."

The dignity of each person is another area of common ground. The amateur tradition of the Olympics implies respect for every person who competes, regardless of their nationality or race.

The modern Olympics are international in scope, and suggest that international tensions can be overcome

Continued on page 3 ...

In this issue:

Cinema: "The Last Emperor" gives an intriguing glimpse into China p.8
Sherlock Holmes is a fictional figure with a life of his own p.10
Fred Tamminga sings a "Psalm for the Timidly Faithful" p.12

News

Fathers to benefit from new U.I. amendment

... continued from page 1.
entanglements by bringing the case directly to Bouchard. They pointed out that U.I. laws discriminate against McInnis as a father.

Urgent case

When Bouchard announced the amendment, McInnis exclaimed, close to tears, "I couldn't believe this happened .... It's great. It feels pretty good."

Bouchard, who had held a personal meeting with McInnis prior to making the amendment decision, said, "Mr. McInnis' case was an urgent case. That's why I moved so quickly." McInnis will receive "immediate and retroactive" benefits once the amendment is passed. McInnis' lawyer, Tim Flannery, asserts that McInnis will not drop his constitutional appeal until the new legislation is in place because "we don't know if it will be precedent setting or how it will affect John's case."

Discrimination

The issue has produced a minor political scuffle.

Liberal MP Sheila Copps, who introduced a paternity benefits bill in the House, criticized Bouchard for being too cautious. The amendment will help only a "handful" of Canadian fathers, she says, and doesn't go far enough in addressing a "blatant form of sexual discrimination."

Bouchard had said officials in his ministry and in the Department of Justice would have to review the legal implications of any broad-based paternity leave legislation. He wanted to be sure, he had said, that such legislation would be drafted in a way which would prevent users from taking improper advantage of the system. "We have had abuses everywhere," he acknowledged.

Copps admitted she's "appreciative" of Bouchard's move to amend existing laws, but criticized him because "he's avoided the major question of changing a law that discriminates against men."

"It doesn't take a woman dying in the childbirth to permit both parents to participate in the process of nurturing a child," she points out.

Tory Bouchard countered by saying that the Liberals did nothing to correct the problem during their many years in power under Prime Minister Trudeau.

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest, Clarence Joldersma

Conservative government reaches into newscasting jar

The federal cabinet spoke its peace amid political and regional pressures in the fight over the Canadian Radio-television and Telecommunications Commission (CRTC) decision to award a licence for an all-news TV network. Communications Minister Flora MacDonald gave CBC directors notice that their all-news proposal will go nowhere if they don't make some changes. The cabinet is prepared to exercise its power under the Broadcasting Act to reject the CRTC's decision if the regulatory body proceeds, as it agreed last November, to issue CBC a licence Sept. 1.

The lone private sector bidder for the all-news cable TV channel, Edmonton-based Allarcom Ltd., had appealed to cabinet to exercise the right to quash the CRTC decision. The appeal concentrated on the fact that the CRTC awarded the licence before parliament could define the CBC's role in a new broadcasting act. Allarcom also challenged the legitimacy of CBC's English-only news network proposal. The private firm's application, however, had also been for a unilingual network. Only after the CRTC decision did Allarcom negotiate with three French networks in Quebec to explore providing a bilingual news service.

MacDonald claimed the CBC application would contribute to too much concentration of ownership in broadcast news. Cabinet wants CBC to examine the possibility of forming a partnership with the private sector to provide a bilingual service. MacDonald added that the government may "redefine the role and mandate of the CBC," following its review of broadcast policy.

Recent concerns

There had been clear opportunity for government authorities to express disapproval at the CRTC hearings last fall. The commons communications committee was informed last May of CBC's all-news bid and discussed the structure of the proposed service with CBC officials. Neither the chairman nor members of the committee raised any question as to the propriety of the application. MP Jim Edwards (PC-Edmonton South) since quit his post as committee chairman in order to spearhead a PC caucus movement to lobby cabinet, in the interests of private sector involvement and diversification, against the CRTC decision.

The CBC all-news plans do not provide grounds for fears about a Central Canadian grip on the means of communication. Plans included proposals to make Calgary the principal base in the West and Halifax in the Atlantic region. CBC already has 160 mobile camera trucks across Canada which give it the scope to cover breaking news. Allarcom could provide trucks in seven major centres and would have headquarters in Edmonton, a major centre in Ottawa and 11 regional bureaus.

The CBC proposal had regional operating centres guaranteeing 70 per cent of its news programming would come from the West and the Maritimes. CRTC Chairman Andre Bureau explained the decision for the CBC, saying it was the only choice "if Canadians were to receive a good quality, all-news service at this time and for the foreseeable future."

Regarding French-Canadian viewers, the CBC reported it could not identify interest in developing a French-Canadian network when it prepared to apply for a licence and believes such endeavour could not start without public appropriation.

CBC's record of independence

So far, Canadians are privileged to have a publicly-owned broadcasting network which has never been subservient to the government of the day while serving admirably to encourage the development of Canadian culture and identity. The CBC has been able to stay independent of governments which foot the bills partly because of the arms-length relationship maintained between cabinet and the regulatory body, the CRTC. The current government's reach into the CRTC decision with simultaneous suggestion of reviewing CBC's role and mandate makes the future of a great Canadian achievement uncertain. Catering to a penchant for privatization could, ironically, compromise the independence of a vitally important cultural institution.

CBC's all-news licence would only be for a three-year period. The recent cabinet decision ensures that there will not be a Canadian all-news network for at least another year. Cable subscribers wishing an all-news product will have to choose between U.S. channels. CBC and Allarcom are now back at the drawing boards to improve applications for an all-news TV licence. The CRTC will face new decisions. The government will watch and possibly change the context with a new broadcasting act. Media-sensitive PC politicians should take care that their interference with CRTC licencing is distinguishable from a reach past the regulators to get to the broadcasters.

Gus Polman is Development Education Co-ordinator for the Christian Farmers Federation of Alberta.

Australian pleads for theology of everyday life

... continued from page 1.
especially 'barefoot theologians,' unordained para-theologians," argued Banks. Professionals should work at pastoral theology and other kinds of applied theology instead of academic theology, he insisted. He called for lay theological centres like the Institute for Christian Studies and like Regent College, where he has just finished teaching a January Interim course.

As he spoke it was not easy to understand whether he was presenting some quite new ideas or whether he was reaffirming in different language what we in Canada know as developing a Christian perspective in all areas of life, a work that is actively taking place and in which there is a rapidly developing literature. There is, however, more room for Christian thinking about the common, everyday matters of life.

Banks speaks of himself as a Reformed Anglican. For 20 years he has been deeply involved in the "house church" movement, which he finds attractive as a means for a small group of people to get to know each other deeply and develop their ideas in a community of trust.

He lives in Canberra, Australia, and noted that he was speaking at ICS on the very day that Australia was celebrating its 200th birthday as a nation.

Group raises questions about crime and punishment

OTTAWA (CCJC) — "Crime is harm done to people. It seems straightforward but that is not how it is normally defined," says the Ottawa-based Church Council on Justice and Corrections. "Rather, crime is looked upon as the breaking of a law."

The group wonders what it would mean "if we changed the definition?" What if the criminal justice system were "to focus on repairing the harm rather than punishing offenders?"

It raises these questions in a public education program called "Dialogue on Crime and Punishment." Using a video, discussion groups, participant handouts and cable TV, the project "engages people in a fundamental examination of the criminal justice system."

Groups in cities from Calgary to Moncton have used the "Dialogue."

CCJC says after the initial phase of the project, it will "be refined and made widely available for use by church groups across the country."

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Churches gear up for Olympic programs

... continued from page 1.

by people with common goals, O'Byrne said.

"Coming out of the Olympic spirit is the notion of developing peace and harmony among people," which is also a fundamental religious value.

O'Byrne says it is not always easy for the religion committee to successfully challenge some of the excesses associated with the games.

"We're cutting a new swath here. We are a small voice."

The religion committee's most visible function at the games will be a service of prayer and celebration Jan. 31 in the Saddledome. The interfaith assembly will feature well-known athletes, such as hockey star Paul Henderson and trap-shooter Susan Natrass, speaking about their faith, as well as some demonstrations of sport.

O'Byrne said the committee will also staff a downtown information centre to guide Olympic visitors to local church services and other religious events in the city.

Evangelicals impatient

Official recognition has its downside, O'Byrne admits. "In becoming an official committee, we have to follow the regulations. It has been a positive experience, but our flexibility has been limited by the fact that we have to follow the rules," O'Byrne said.

That lack of flexibility has raised the blood pressure of one of the most prominent clergymen in Calgary, evangelical pastor Alan Dunbar.

Although he is careful to avoid criticizing the committee directly — "we're not attempting to be a splinter group" — Dunbar shows some impatience with what he sees as the official committee's dawdling over Christian witness.

Because of interfaith sensitivities, the committee nixed the showing of the film "Jesus," a staple of evangelistic outreach at past games. (Evangelicals have managed to arrange for nightly showings of the film in rented space in Canmore, where the Nordic events will take place.)

Dunbar is also critical of the official committee for its lethargy in getting local churches involved. Evangelicals have stepped into the gap, and plan to distribute to every home in Calgary (requiring a press run of about 300,000 copies) a 16-page tabloid called *You can be a Winner*. The tabloid reinforces the view that regardless of whether one wins a medal or is merely a spectator, "in God's economy there's a way for all of us to be winners."

About 250 churches have agreed to buy copies of the pamphlet for distribution in their own neighbourhood. Dunbar's Cambrian Heights Church of Christ, for example, will distribute 6,000 pamphlets in its northwest Calgary neighbourhood.

Physical dimension

While evangelical Calgarians might approach the Olympics differently they share some of O'Byrne's concerns about the decline of spiritual values in sport and elsewhere.

"Hours and hours are spent at fitness centres in Calgary. We almost worship a certain look. We (evangelicals) don't want to throw out the physical side of life. It's important, but it is only one of the dimensions of life," Dunbar said.

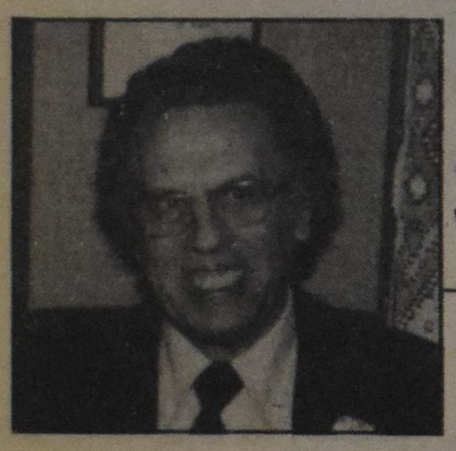
Evangelicals are also hosting about 1,000 Christians who will participate in "ministry teams" in the city during the games. They will preach, sing, put on magic shows and do anything else that will "get a bit of a hearing" for Christianity around the city.

The churches will set up hospitality centres at park and ride locations in the city, for visitors waiting to visit Olympic venues.

Dunbar says evangelicals want to avoid an overly aggressive, buttonholing kind of evangelism, but they also want the message to get across.

"We're trying to be a caring, loving community. We're not talking only about evangelism. If we can strengthen the resolve of a family, we will have achieved something."

One battle evangelicals lost was easy access to the Olympic village itself, which means that much of their focus will be on native Calgarians and visitors to the city.



In and around the workplace

The market: neither deity nor demon (2)

Ed Vanderkloet

I almost regret having written about the market in my previous column. Not because the subject isn't important but because the chances of being misunderstood on such a complex issue are many, while the meagre space of a monthly column hardly allows in-depth treatment.

Some friends asked me, "Don't you give too much credit to market forces, despite your disavowal of the market as a deity?" I didn't think I did, but let me summarize my position again: If we left all social and economic life up to the laws of supply and demand (the market), the result would be suffering and injustice. For example, since the demand for crutches and wheelchairs is exceedingly small, these indispensable products would either not be made or their price would be beyond the reach of all but a few very rich people. Therefore, the production (or consumption) of such items requires subsidy, i.e., intervention in the market.

More fundamental was the question of one person who wondered if I had not given too much weight to the role of price in the market. My questioner is correct in saying that there are many factors other than the price that influence consumer behaviour. Quality, service, warranties, delivery times, etc., all play a significant role.

My critic went further, stating that *ethical* considerations too should play their role. Again, he is right. The best illustration is the sale of stolen goods. They may be cheap but we should not buy them (much less sell them) — and not only because doing that is against the law. Furthermore, we tend to shun a company with a poor reputation and firms that we know mistreat their employees. One could cite countless other examples to show that purely economic factors are not the only criteria we should use when buying or selling.

Nevertheless, market activity is *characteristically* an *economic* activity and not a political, ethical or confessional endeavour. All things being equal, we adhere to the economic rule that we buy where the price is lowest and we sell to the highest bidder.

Let me illustrate with a personal anecdote what misplaced ethical considerations can do to a market relationship. Many years ago there was a member of my church community who started a grocery store. He became rather indignant when fellow members did not buy his groceries, and he appealed to Paul's admonition that we should do good "especially to those of the household of faith." Meanwhile his prices were consistently higher than those at Dominion and A & P. In effect this man was turning the communion of the saints into a business relationship.

It is true that the market is not a deity that infallibly determines the right price and just wages. Human intervention is not only desirable, but a God-given duty. We are called to do *justice*, to show *mercy*, and to *walk humbly* with our God, to use a much quoted text from Micah.

But market forces are nevertheless very real, and we ignore them only at our own peril. That even applies to the labour market.

Wil Albeda, former Minister of Social Affairs in the Dutch cabinet, demonstrates this in one of his latest books when he describes the end of the era of labour peace in The Netherlands during the early 1960s. From 1945 to about 1960, the Dutch government, trade unions and employers had co-operated marvellously in restraining wage levels. But the great scarcity of labour (unemployment was non-existent in those years) prompted employers to offer higher wages than those stipulated in the national collective agreements in an effort to attract workers and lure them away from other employers. This was the so-called black labour market; workers were quick to accept such offers and to ask for more. The economy became a pressure cooker and the lid eventually blew off. This phenomenon (also experienced in Sweden and West Germany) shows something of the inner dynamics of the market place, the noble and co-operative efforts of the social partners (government, unions and employers) notwithstanding.

We should affirm our belief in a free market (just as we favour a free family, a free church, a free press, a free labour union, a free school and free enterprise.) As long as we remember that these free institutions turn into instruments of injustice and oppression when people forget their mandate to use their freedoms for the service of God and neighbour.

Ed Vanderkloet is executive secretary of the Christian Labour Association of Canada.

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Editorial

This hour has three editorials on abortion

Thursday, Jan. 28, the Supreme Court of Canada declared that a woman in the early stages of pregnancy has an absolute right to obtain an abortion. The majority decision, rendered by five of the seven justices, left it up to parliament to determine at what point of development a fetus can be said to have rights that could place limits on the mother's right to "life, liberty and the security of the person."

As we Christians respond to the Supreme Court decision, we do well to keep in mind that "abortion" functions at two levels — the level of a cause, where Morgentaler and other pro-choice advocates argue for or against principles, and the level of a choice by women in sometimes sinful, sometimes desperate situations. Because abortion functions at these two levels, we Christians have to work out a twofold response — one at the level of analysing the dominant spirits and worldviews that shape social policy, and one at the level of counselling and supporting parents or women who may consider an abortion in the midst of extremely difficult circumstances.

Those who think that it is sufficient to operate at the analytical level, where principles and norms should be stated, run the risk of engaging in ivory-tower evangelism. Those who immerse themselves at the practical level of counselling but let go of the normative word of deliverance, make Christianity appear irrelevant by trying to patch up a society going the wrong way.

As you read the following editorials, please, don't step on the flower beds of this distinction.

BW

Life on the bench is religion

The Supreme Court decision left many who had fought hard against abortion on demand reeling in disbelief. Very few people, politicians included, had expected the judgment to be so decisive in striking down the federal abortion law. Little wonder Dr. Henry Morgentaler and his supporters were jubilant. They had received everything they had asked for on the silver plate of a final judgment.

That is not to say that the justices were partial to Morgentaler and to the pro-choice movement. We may assume that they rendered an independent verdict. They interpreted the Constitution of Canada to say that the security and freedom of the person may not be violated and that a fetus in its early stages of development has no rights that need to be considered in the matter of deciding an abortion. This is a judgment that allowed the spirit of the Charter to come to the fore, a charter that was forged in the smithy of liberalism, and it is a judgment based on fundamental beliefs, beliefs that many Canadian citizens share. It provides a prime example of how a judgment can be impartial without being religiously neutral. All of life, also life on the supreme bench, is shaped by religious forces.

Middle-power religion

The religion shared by the Charter, by judges and many other Canadian citizens is the religion of human autonomy — the self-rule of the individual. Over against this autonomy of the individual, the strongest and the weakest have no rights. God as strongest being has no rights; and fetuses as weakest beings have no rights. (A time may come when the sick and the elderly have no right to life either.) The only ones who have rights are the middle powers, those beings who can survive outside a mother or an artificial womb, people like you and me.

When we see this middle-power religion at work, we will realize that the battle in Canada against abortion on demand was not lost on Jan. 28, 1988. It was lost in the hearts of people many decades ago. What we witness today is the outworking of a spirit of secularism that has been thriving in Canada's educational institutions, political parties, work and market-places, newspapers and entertainment industry, to name some of the most important centres.

Not that we, people of the way of life, should lose courage. This legal battle may have been lost, but the war is not over. And we know who will win in the end. Those who worship at the altar of human autonomy have two choices — they can either capitulate now by crucifying their autonomy, or they must face their ultimate defeat when Christ returns. He will judge this generation for what it has done by not acknowledging the rights of God and by not meeting the needs of the weakest members of the human race.

In the meantime we have to continue our socio-political and cultural battles against the autonomous way of death. People with weak wills and feeble knees need not enlist.

BW

Response of anger or compassion?

A news story reporting on the Supreme Court abortion decision was illustrated with a picture taken in front of the Morgentaler clinic in Toronto. Two women were shown dancing and whooping it up, while a picketer in the background held up a sign showing a well-developed fetus in a placenta with the subscript: "One small reason why abortion is wrong." The picture probably evoked strong emotions in most viewers, including feelings of anger.

One angry response could be, if these people want to destroy their own offspring, let them. It's not our responsibility. If they want to seek first their own pleasure, let them be without children. Their "nurturing" influence would be deadly anyway. The fewer followers of Morgentaler we'll have in the next generation, the better. Let the dead abort their dead.

If you think this attitude ungodly, read Psalm 137:8,9, in which the psalmist, a captive in Babylon, calls out a blessing on him who dashes the children of Babylonians against the rocks.

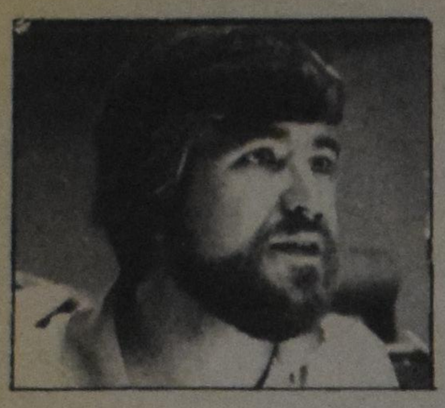
Another response of anger might be, we'll use any means at our disposal to stop this killing of the unborn. We'll use violence and deceit to prevent it. God does not want us to stand by idly while helpless infants are murdered.

Broken and desperate lives

There's a problem with righteous anger. It may be biblical, but it is extremely difficult to carry out with any degree of integrity. It is often anger at a distance and anger directed at stereotypes.

There is a response for Christians to consider that might be more wholesome. As they look at the news photo showing cheering women, they can call to mind Christ's words on the cross — "Father, forgive them, for they know not what they do." What saying this does, is help them see Morgentaler and his supporters as ordinary human beings in need of redemption, and it helps them focus on the oft-forgotten side of the abortion question — the women who seek an abortion. Who are these women anyway?

JUST A MOMENT/HERMANPRAAMSMA



"Almost all absurdity of conduct arises from the imitation of those whom we cannot resemble."
(Samuel Johnson, 1709 - 1784)

When I was young we had a visiting pastor once who had very peculiar habits of speech and posture. He would suddenly lower his voice in the middle of a sentence and start to whisper in confidential tones while every ear strained to hear the mysteries he was revealing. He would, from time to time, throw back his head and sniff powerfully through his nose while stroking his tie at the same time. It was breathtaking. After the service people said, "Oh, he's just like his mentor, Professor So-and-So from Amsterdam; many of his students try to imitate his mannerisms."

It has always fascinated me that so many people *want* to imitate others: in dress, in speech habits, in material possessions or almost anything else. The entire fashion industry, of course, is based on the assumption that people have a fierce need to resemble others.

Why do so many of us feel that we have to be like someone else? Are we so insecure about ourselves or so unhappy with our own identity? Or do we link success and social acceptability to outward forms?

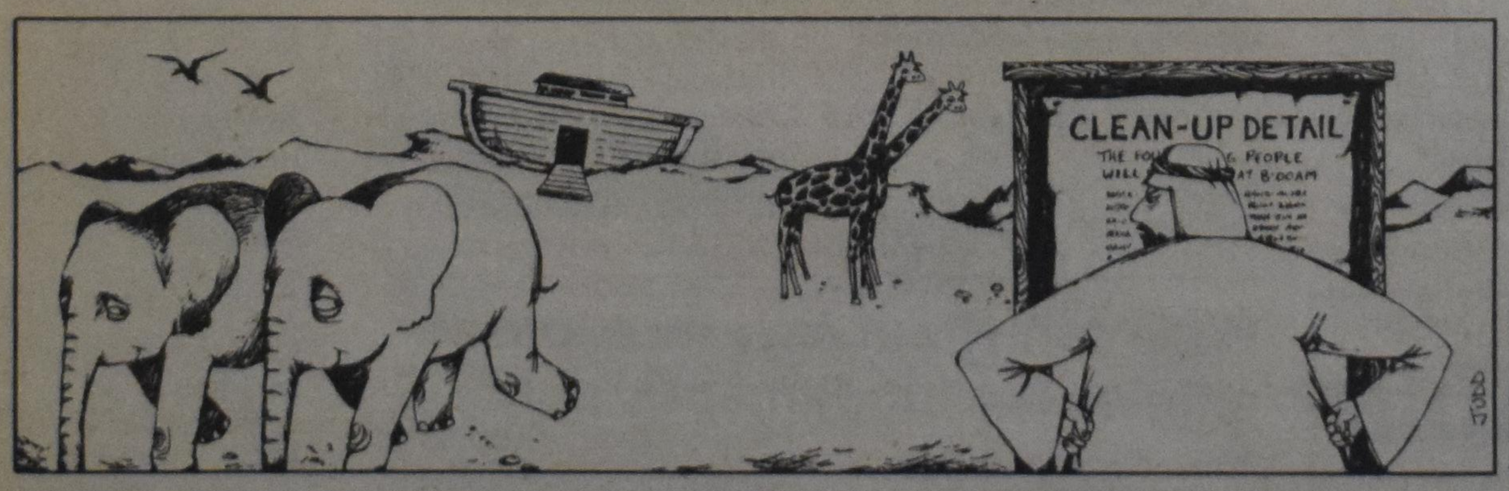
Maybe that's too negative. Maybe, as someone has suggested, it is true that imitation is the greatest form of flattery. Perhaps people want to pattern themselves after those they genuinely admire, following their example. What could be wrong with having Mother Teresa or some great scientist or humanitarian as your role model? Then again, perhaps that's a bit too optimistic. After all, how many children and adults pattern themselves after great, admirable, classical models? Most of our imitation has little to do with that kind of thing.

Note for just a moment that *the Bible urges us to be imitators.* But in thinking of that the first thing that comes to mind, however, is not something *outward,* but something *inward.* We are to be imitators of Christ. How? The apostle Paul is quite specific about the type of imitating we are to strive for: "Make my joy complete by being *like-minded,* having the same love, being one in spirit and purpose. Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others. *Your attitude should be the same as that of Christ Jesus.*"

People put a lot of time and energy into the imitation of others — one can tell a lot about a person's values and interests by observing what kind of things he or she wants to duplicate and resemble.

Ask yourself: What can people tell about me? Is all my energy going into what Samuel Johnson called "absurdity," or into becoming, more and more, a follower of the Lord?

Herman Praamsma is pastor of Fellowship Christian Reformed Church, Rexdale, Ontario.



Letters

Heartfelt response

One of our readers wrote a poem in response to the Dec. 4 Christmas editorial commenting on the front-page illustration and entitled, "A shoot from the stump of Jesse." The reader had just lost her husband while they were on vacation in Australia.

For Bert: an Isaiah 11 berry

I am stumped
The depth of grief and tears,
Not known before,
Has leeched all life and hope.
My harp is out of reach.
Adrift, I sit and remember
The "timberrr,"
And almost despair
That life must go on.

Grace, unspeakable grace,
Plants a tiny seed
And waters it
With the tear-filled eyes of a friend.
Forth shoots a quivering
Ray of hope
That from this very stump
Will grow
Some fragrant fruit.

Angelina Fast,
Niagara-on-the-Lake, Ontario

Council did not lack courage

It was compassion and the love of Christ which led the Council of Christian Reformed Churches in Canada (CCRCC) to continue to support the Inter-Church Committee for Human Rights in Latin America (ICCHRLA), not a shameful lack of courage, as charged by Henk de Zoete in his letter printed Jan. 29.

The reports by ICCHRLA about brutal torture and killings are based on regular staff visits to Latin America and eyewitness accounts by victims. How can these reports be judged as "glibness" by one who seems to get his information from reading *The New Republic* in Chatham?

As chairman of the Council's Pre-Advice Committee that considered ICCHRLA during the council meetings, I am happy that the Christian Reformed Church decided it was more important to continue to raise its voice with the cries of those brutalized in Latin America rather than to give priority to right-wing politics.

Robert VanderVennen,
Toronto, Ontario

Use positive approach

What I wish to write is indirectly related to the Longer Letter: "Experience with charismatics leaves sour aftertaste" in your Jan. 22 issue.

Every mainline church, sect, cult, movement and ism has its positive and negative sides. The negative aspects of the Pentecostal movement have been repeatedly in print in *Calvinist Contact,* especially in articles by the late Rev. Louis Praamsma. The dual articles by you and Rev. Wildeboer were such a relief and breath of fresh air because finally some positive points came to the surface.

While not blinding our spiritual eyes to what is wrong, theologically and otherwise, with the charismatic movement, let us adopt a positive approach! What can we learn from them? Why are they happy Christians? Why do they love to witness? Things worth looking into!

Peter Tensen,
Brantford, Ontario

Thundering post offices!

A subscriber in Thunder Bay telephoned to tell us that on occasion he gets an issue a week late, but ahead of an issue that is even later. He apparently complained at the local post office and was told that delivery of second class mail is irregular because "they take whatever lies at the top."

If his report is true, and we have no reason to doubt it, that must be one of the sloppiest and most harmful delivery systems ever devised for mail that is presorted by the sender according to postal code. The idea of presorting is to save the post office work and to speed up delivery.

Our subscriber suggests that we ask all *Calvinist Contact* subscribers in Thunder Bay to let out a loud thunder of protests, that resounds in the Bay, against the unnecessarily late delivery of our weekly. We do so by means of this little note. Remember, only the squeaking Calvinist gets the Contact on time.

Editor

Anyone who, out of love for Christ and neighbour, has worked with women in crisis will tell you that some of them find themselves in extremely difficult situations. We're not talking now about the yuppie women who use abortion as a back-up form of birth control to keep up their career- and pleasure-oriented lifestyles and that of their equally culpable boyfriends.

We're talking about women who have been abused, women who have been forsaken by their irresponsible lovers, women who have to keep working to keep the rest of the family going, women who cannot find suitable housing because of the low vacancy rates and exorbitant rents, women who are afraid to confront their family and friends with an unwanted pregnancy. The list of broken situations in our society is endless.

Getting closer to people

It's not wrong for Christians to stand compassionately next to women who contemplate or end up having an abortion. Standing next to them does not mean approving of everything they do. Those who have intimately worked with people caught in broken situations, often partly of their own making, know that there is a time not for judgment but for comfort and help. At such a time one does not let go of the norm, but one upholds the norm by living out of it in compassion, not judgment.

The Body of Christ has to do work on at least two levels: it has to work out the requirements of the laws of God in the form of culture-shaping actions and statements, and it is called upon to live the central love command by enabling people to get their life together, so that they may be in a better position to fight the good fight of faith. Let's not judge each other for engaging the enemy of "abortion" (as cause and choice) on either front.

BW

Church

Marian Van Til, page editor

Olympic chaplains have access to athletes

Paul De Groot

CALGARY, Alta. — The people who will be dealing most directly with athletes are a team of chaplains led by Rev. Bill Wiegert, a Lutheran chaplain at the University of Calgary.

A short walk away from his tiny office in the student centre, the aluminum skeletons of security gates are rising, and carpenters are putting the finishing touches on a meditation room and lounge for athletes and chaplains.

The five regular university chaplains will be joined by five others, brought in to help handle the workload, but also for their language skills (a French-speaking Roman Catholic priest is one of the supplementary chaplains) and gender: two of the chaplains at the games will be women.

They plan a busy schedule of daily devotions and worship, counselling and other services, Wiegert said on a tour of the facilities. The chaplains will have access to all of the common areas in the Olympic village and can, by invitation, go into the athlete's living quarters. Wiegert says he had to fight hard for that rare privilege.

"If we wanted to be present as we are in the university, chaplains have to be able to sit and have coffee with people, and be with them wherever they are."

No proselytizing will be allowed in the village, and no tracts will be distributed, but sacred texts will be available to athletes and staff, including versions of the Bible in about 30 languages.

Unlike the Summer Olympics, which attract athletes from virtually every part of the world, the Winter Olympics have a high concentration of athletes from the Christian countries of Europe and North America. Representatives of other faiths — Jews, Buddhists, Hindus — will be available to come to the village on temporary passes if an athlete requests it, Wiegert said.

Based on the experience of previous olympics, the most valuable spiritual service the chaplains can provide for most athletes will be a place to get away from everyone, Wiegert said.

"They are under a lot of pressure, and they want a way to get away from the hustle and bustle. We expect this meditation room to be well-used."

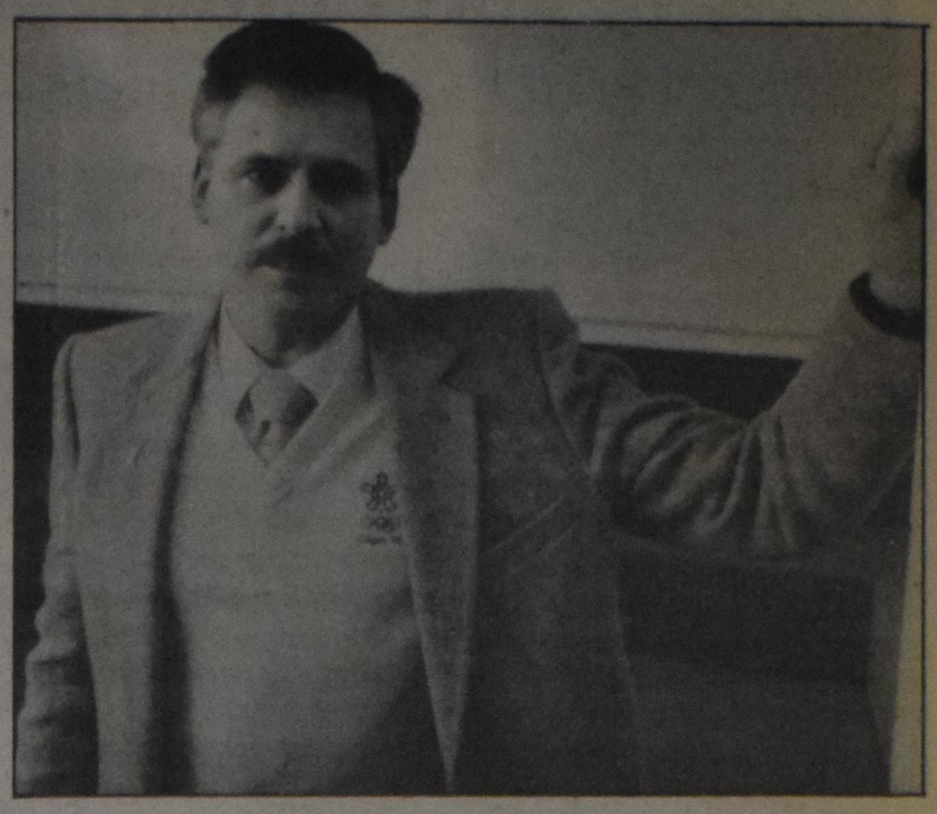


Photo: Paul De Groot

Bill Wiegert, University of Calgary chaplain, leads olympic team.

Jesse Jackson fund-raising efforts are protested

WASHINGTON, D.C. (EP) — Americans United for Separation of Church and State has protested a fund-raising effort by presidential hopeful Jesse Jackson that called for pastors to donate money collected during church services of the fifth Sunday in January to the Jackson campaign.

Dr. Robert Maddox, executive director of Americans United, wrote Jackson to make him aware that the scheme possibly violated Internal Revenue Service (IRS) regulations forbidding churches and non-profit organizations to endorse candidates for public office. Maddox said the Jan. 31 collection for Jackson could be seen as an endorsement of the candidate.

Section 501(c)(3) of the IRS code prohibits tax-exempt organizations from "participating or intervening in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office."

"While we cherish the rights of churches to participate in public policy dialogue, we believe this action is inappropriate, bad policy and possibly unlawful," wrote Maddox.

Maddox, himself a Baptist minister, also warned in the Jan. 21 letter that such partisan political activity in churches only serves to polarize congregations along political lines.

Americans United for Separation of Church and State is a national public interest group based in Silver Spring, Maryland.

100 ministries join financial accountability group in 1987

WASHINGTON, D.C. (EP) — Bethany Christian Services became the 100th new member of the Evangelical Council for Financial Accountability (ECFA) in 1987. The number of ministries joining the group last year was more than double those joining in any previous year.

"It's thrilling to see the evangelical organizations that are taking seriously their responsibility to declare their integrity in reporting on their management and finances," said Gordon Loux, chairman of the board for ECFA, and president of Prison Fellowship Ministries. "Over 435 groups have not met the stringent requirements of the ECFA. We are hoping that many more evangelical organizations will soon join with us in honouring all donors' rights to full disclosure."

Bethany Christian Services is a private child welfare and child placement agency headquartered in Grand Rapids, Michigan.

The ECFA was founded to provide a sort of "Good Housekeeping Seal of Approval" for Christian ministries. Interest in the organization has been fueled by highly-publicized financial scandals in Christian ministries.

In other ECFA news, John Alwood joined the ECFA Jan. 1 to fill the newly-created position of Director of Services and Public Relations.

Africans voice concern over theory of AIDS origin

LAGOS, Nigeria (EP) — Africans worry that the belief that Africa is the source of the AIDS epidemic will feed anti-African racism in the United States and Europe.

The belief that AIDS originated in Africa "is reminiscent of a colonial mentality which capitalizes on our weakness and underdevelopment to unjustifiably attribute everything that is bad and negative to the so-called dark continent," said Lt. Col. Abdul Mumini Aminu, governor of the Nigerian state of Borno at Nigeria's first national AIDS conference in October.

In Africa, the AIDS virus is largely transmitted by heterosexual sex, whereas in the U.S. and Europe the virus is transmitted primarily through homosexual contact and in exchanges of blood, as in shared hypodermic needles.

Pope John Paul says freedom of religion is a fundamental right

SANTA ANA, Calif. (ODNS) — Pope John Paul II has called for religious tolerance and the acceptance of religious freedom as a fundamental right. Speaking to world leaders in the annual New Year's Day celebration of the Roman Catholic Church's "World Day of Prayer and Peace," the pontiff stated, "Religious freedom, an essential requirement of the dignity of every person, is a cornerstone of the structure of human rights."

See page 17 for Church News.

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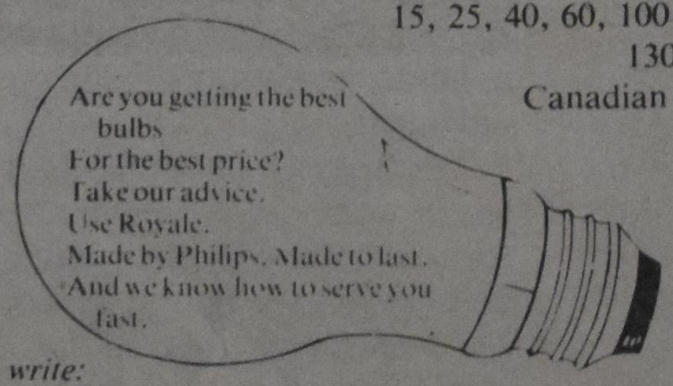
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Religion/Theology

Creeds and controversies (2)

God, maker of heaven and earth

John Valk

Much of the defence of the Christian faith, in the early centuries, took place on intellectual levels and was decided in intellectual circles. How much these complex doctrinal issues concerned, or were removed from, the average "pewsitters" of the day is difficult to measure. History records only the words and statements of the prominent. It does, admittedly, take a fine-tuned mind to sort out the nuances of the terms and concepts used, implied or assumed in formulations of the creeds and confessions.

The monotheistic God

The earliest of the church's creeds, the Apostles' Creed, was supposedly composed by the 12 followers of Jesus 10 days after the ascension. This dating was later proven to be inaccurate. Nonetheless, its legitimate claim to the title is based on the fact that its articles contain formulas current around A.D. 100. Its early forms are found in the Interrogatory Creed of Hippolytus (c. 215), the Creed of Marcellus (340), and the Creed of Rufinus (c. 404). The present form, known as the *textus receptus,* was established in southwest France in the late sixth or early seventh century.

The Apostles' Creed, the Nicene Creed (325) and the Constantinople Creed (381), all begin with the affirmation "I believe in God the Father almighty, creator of heaven and earth." This opening statement, asserting the monotheistic (one God) belief marked the dividing line between the Judeo-Christian and pagan faith. It was based on the prime confession of Judaism, the *Shema* (Hear!): "Hear, O Israel! The Lord is our God, the Lord is one." (Deut. 6:4)

Philosophical defence

Judaism had not been much concerned with the ramifications of this doctrine on a philosophical level. The early church fathers and apologists, however, were. They wished to address the metaphysical implications of the prime tenet of the faith. In doing so, they cast their ideas in the philosophical language of the day.

We see, for example, Justin Martyr (100-65), a Christian apologist who studied Greek philosophy before his conversion, claim that Christianity was the "one sure worthy philosophy," and the truth *par excellence.* Believing that the Greek thinkers must have had access to the works of Moses, he felt that Christianity was the embodiment of the noblest concepts of Greek philosophy. Using language familiar to the Greeks, he asserted that God was everlasting, ineffible, changeless and without name.

We also see Aristides, a second century Christian apologist from Athens, present to the Roman emperor Antoninus Pius (138-61) an outline demonstration of the existence of God based on Aristotle's argument from motion. God was conceived of as the Prime Mover, the Supreme Being which set the universe in motion. This being remained invisible, incorruptible, unchanging, uncreated and without beginning or end. Aristides further claimed that God was without form and sex distinction. (This last notion might give early support to the inclusive language movement of the present).

Heretical notions

There were views which, in their syncretic adaptations, strayed too far from the biblical concept of God. Gnosticism, for example, constantly challenged the orthodox faith of the church. Stressing salvation through secret knowledge (*gnosis*), it affirmed a transcendent being ("First Principle"). From this greater being were derived other lesser or subordinate "beings." The God of the Old and New Testaments, portrayed as the *Demiurge,* the creator of the universe, was one of these — we see a discontinuity between a universal, supreme deity and the creator of the earth and humanity.

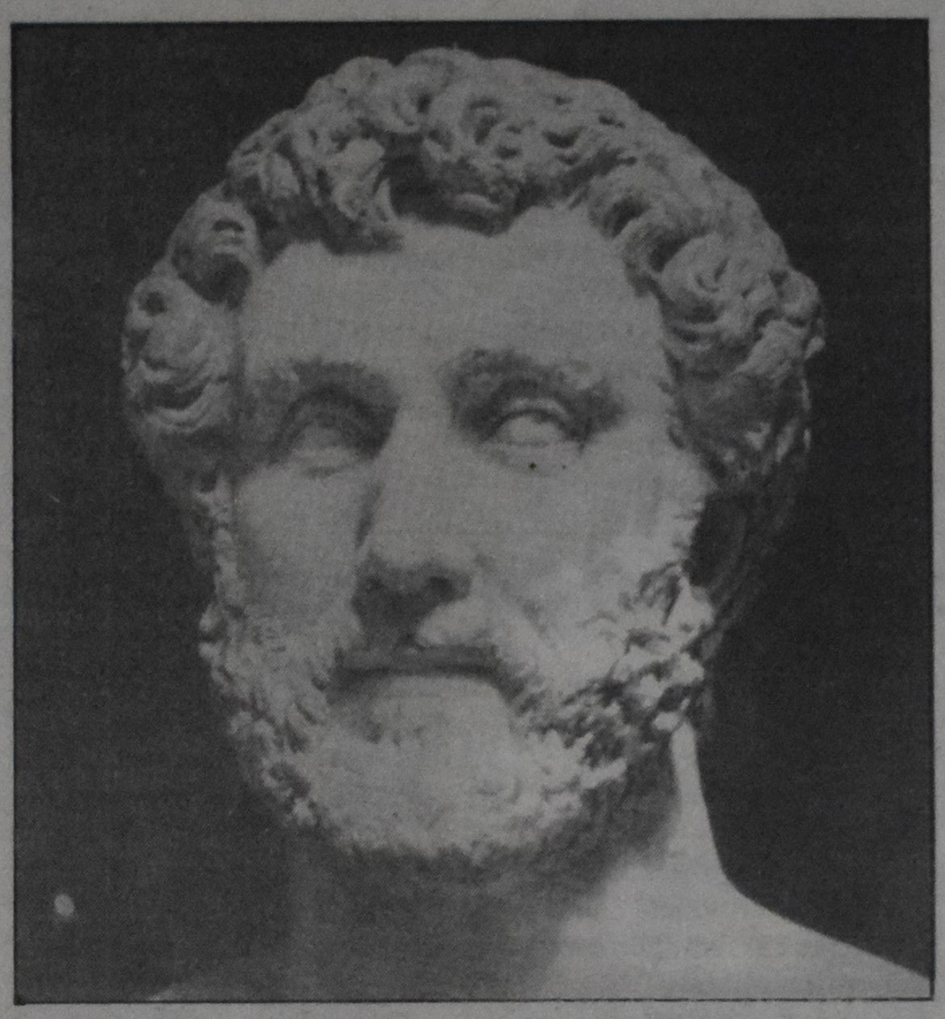

Photo: *Eerdman's Handbook to the History of Christianity*

Justin Martyr's First Apology was addressed to the emperor Antonius Pius (138-61) (above) and attempted to explain the true nature of Christianity.

Marcion, a second century, wealthy shipowner-turned-teacher and an active member of the orthodox community in Rome, similarly stressed a discontinuity, this time between the God of the Old and New Testament. The Hebrew God was affirmed as the creator of the world, but also of the evil and suffering in it. This God was inferior to the one revealed through Jesus, the God of love and grace.

We today do not so easily speak of heresy. Yet, syncretic notions of God do surface. They may not be philosophically cast, but the influence of present day thinking can clearly be detected. What world and life view predominates when God is conceived to be "the greatest businessman on this planet?"

Creator of heaven and earth

Did God create all things in the beginning out of formless matter? Or, did God create also the formless matter, that is, did He create *ex nihilo?*

Judaism did not regard either of these options with great concern. Whether the universe came into being *ex nihilo,* or out of some unformed pre-existent matter was seen as essentially a philosophical problem. What mattered was that it occurred not by chance, but as the handiwork of God.

The Christian apologists, however, pursued the issue further. Their notions were often cast in the secular thinking of the day. Justin Martyr, for example, retains elements of Plato's belief in pre-existent and eternal matter. He acknowledged that God was the cause of all existence, but he affirmed that it was the *Logos,* or Word, which gave shape to this formless matter.

Others, such as Theophilus and Irenaeus, both bishops in the church, were more firm in their insistence on creation *ex nihilo.* "From nothing," declared Theophilus of Antioch; "God created whatever He willed, as He willed it." If matter is eternal, God could not be the creator of all things. This view became "orthodox."

Present concerns

The present debates regarding the creation story spark some of the same controversies. Those who understand the Genesis account in a non-literal sense are frequently accused of wholesale appropriation of evolutionary thinking. Certain of their ideas, terms and concepts, because of their historical associations, take on certain negative connotations, and their affirmed orthodox faith becomes suspect.

No one can, of course, escape being products of his or her historical period. If the church fathers and apologists understood the content of the orthodox faith in concepts with which they were familiar, it merely indicated that they, too, were creatures of their time. They appropriated an understanding of the faith from the context in which they found themselves.

For us, addressing, rather than ignoring, questions of the day, might mean re-evaluating previously held assumptions. But, if creedal affirmations of the past serve as our guide, should we so quickly fear a sell-out?

John Valk is campus pastor at the University of New Brunswick, Fredericton.

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Chinese youth curious about the gospel

BEIJING, China (EP) — Chinese youth are attending church by the hundreds out of curiosity to see what the church has to offer that Marxism does not, according to a recent foreign report.

The party is reportedly more tolerant of religion than it was during the 1966-1976 Cultural Revolution when churches were destroyed and believers were driven underground. Over the Christmas holidays, hundreds of young Chinese people crowded into churches all across the nation. In Guangzhou, formerly Canton, in southern China, the crowd attempting to enter the Sacred Heart of Jesus Cathedral for a midnight mass was so large that priests refused admission to some. "If you are not Catholic you should not come in," said one church assistant who refused admission to a young man who could not provide his Christian name.

The Communist Party has banned proselytizing by Christians in China. It is widely known, however, that a number of foreign teachers come to China hoping to spread their faith. Christians still constitute a small minority of the population, but church officials and others say the number is growing.

Redeemer promotes art by Christians

ANCASTER, Ont. (RCCR) — At the end of March, Redeemer College will be hosting its annual, juried exhibition of visual art by artists from the Christian community. The exhibition entitled "Community in Visual Expression" will feature works by trained and occasional artists and children, and will be selected for exhibit on the basis of artistic merit.

"We hope to promote and recognize quality visual arts by artists from the Christian community," says assistant professor Mary Leigh Morbey. Last year, she says, entries included paintings, silk screens, sculpture and computer-related art. "We could also have video," she adds, "and at some point we hope to incorporate performance, which is an interdisciplinary form of visual art."

Entries must be delivered to the front office at Redeemer College no later than Feb. 26, 1988. Works must be titled and accompanied by the artist's name and address, medium, date, value (for insurance purposes), size (maximum 5' x 5'), and category. Entries must be properly prepared for exhibition, and should the artist desire to sell, they should be accompanied by a price.

The exhibition will be open to the public from March 23 - April 8, 9:00 a.m. to 9:00 p.m., Monday to Saturday. Admission is free.

Microwaving: Some plastics hazardous

Marian Van Til

TORONTO, Ont. — "In recent years, more and more research has found that not everything is absolutely safe in a microwave," writes "Health Watch" columnist Barbara Klich in the *Catholic Register* of Jan. 30.

Microwave oven users are aware that if metal containers touch the sides of the oven while it is in use, "arcing" (and possible oven damage or fire) can occur.

However, it is now known that certain plastic items may also present problems. Klich points out that "a new report from the Ministry of Agriculture, Fisheries and Food in the United Kingdom states that wraps containing polyvinyl chloride should not be used in microwave ovens since the plasticizer DEHA which gives the wraps its 'clingy' elements can migrate into foods." The report even suggests that *storing* fatty foods — cheese, pork, chocolate, sandwiches — in such wrap may have the same effect.

Wraps made with polyvinylidene chloride do not seem to be subject to the same "migration" problem. "Experts recommend that Saran is the best wrap for microwave cooking," states Klich. Saran advertises itself as microwave safe.

The Canadian government is examining that British study. It says more research is being undertaken "to determine if plasticizers do migrate and under what conditions."

Klich warns that paper tubs, patterned paper towels or plates and styrofoam are additional items which should not be used in microwave cooking. Ink, glues, resins and dyes used in the take-out industry may leach into foods during microwaving. Paper towels and paper plates with designs are not suitable because "the inks can produce toxins." Styrofoam (containers made from polystyrene) will not withstand high heat and "can release toxic extractables." Nor should any container that is stained or deformed be used for microwave heating or cooking.

Klich says the "basic rules of thumb are simple: if there is any visible dullness or staining on the plastic containers, do not use them for storing or heating foods: if a container gives off any unpleasant odors, these could be absorbed into the foods in cooking or storing ...; if a paper product has dyes, inks, glues, or resins, do not heat food in it."

Cinema summaries

Marian Van Til

The Last Emperor

Rated AA
Stars John Lone, Joan Chen, Peter O'Toole, Ying Ruocheng, Victor Wong, Dennis Dun, Ryuichi Sakamoto
Directed by Bernardo Bertolucci

The Last Emperor is not a film for viewers with short attention spans. But it will intrigue those who have the mental (and physical) fortitude to keep focused for the nearly three hours it takes Bernardo Bertolucci to tell the story of Henry Pu Yi, the last emperor of China.

When one thinks about the massive social and political changes that swept China during Pu Yi's lifetime, taking a mere three hours to dramatize events in that lifetime is an admirable feat.

The Last Emperor is most fascinating for the glimpse it gives, via a single character, into Chinese culture after the turn of the century.

That was a crucial period — the collapse of hundreds of years of social and political tradition, culminating in a bloody transformation from imperial state to less-than-democratic republic.

The film's value lies mostly, perhaps, in its inside-China view. It is the first movie modern China has allowed by Western, commercial filmmakers. There is an unaccustomed quietness about the film. These rare, seemingly unhampered glimpses of the architecturally splendid Forbidden City and the minutely detailed re-creation of its opulent imperial seat are little short of awe-inspiring. And Henry Pu Yi's gradual acceptance of and ability to overcome one crushing emotional blow after another, enhances that feeling of quiet strength.

The last emperor, as man and ruler, was painfully caught between two eras. He was *the* symbol (if not the substance) of a proud imperial tradition — ruler of millions — who was reduced to an imprisoned enemy of the state, and later, a common gardener. He died in near obscurity in 1967.

At age three he was wrenched away from his mother and brought to the Forbidden City to be groomed as emperor. At age 10 his adopted mother/wet nurse was taken from him. A decade later he lost his two wives and eventually his entire empire — and his freedom.

Throughout all this, John Lone's depiction of Pu Yi, under Bertolucci's direction, allows him to remain human, even when he seemed to think his imperial status made him supra-human. Pu Yi is never purely and simply "the good guy" just because this is his story. He is selfish, he is kind; he is playful, he is humourless; he is arrogant, he is self-effacing. It is the film's exploitation of those combinations of qualities and its depiction of Pu Yi's development of strength in the face of a depressing litany of woes that keeps this slow-moving picture from bogging down in a mire of depression.

Canada applauded for "triangulating"

TORONTO, Ont. (EP) — The Canadian government recently announced that it is providing $6-million to alleviate hunger in Zambia, where severe drought is causing problems for most of the population. However, instead of shipping North American grain from Canada, the funds will be used to purchase grain in Zimbabwe, where there are extensive reserves. Critics of food aid have long advocated that this form of food aid, known as "triangulation" be used whenever possible because of the multiple benefits. In addition to alleviating food needs in one area, it also brings money into a nearby economy and encourages farmers there to grow food. Food shipped in from other continents has often been criticized for lowering local food prices and thereby discouraging local food production.

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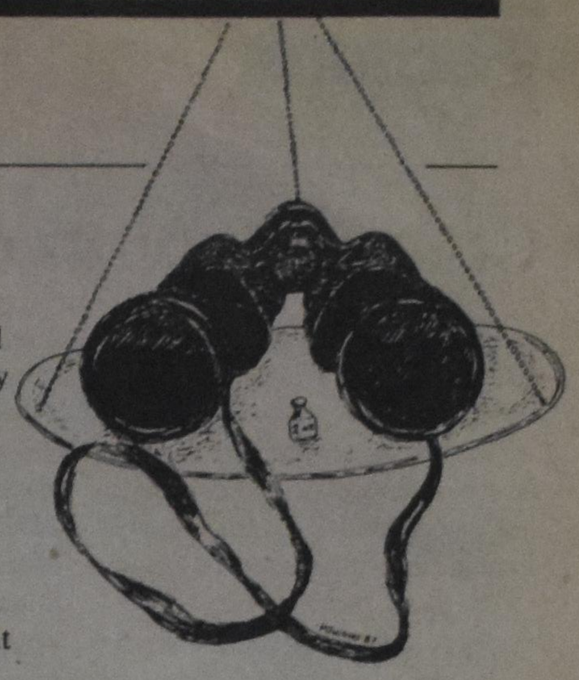
Society

A Christian social political vision revisited



John Bolt

Gerald Vandezande, in his response to my *Calvinist Contact* article of Dec. 18, suggests that I raised more questions than I answered. He's quite correct, and I will, therefore, not take it ill of him that he does the same in his response. I will also attempt to provide a context for answering some of his questions.

First of all, a word about the article itself. That material was first presented at a Christian Labour Association of Canada (CLAC) banquet in Toronto last spring. It appeared in C.C. basically unaltered except for the deletion of a final paragraph which was an enthusiastic word of appreciation for the work of the CLAC. It was the editor's judgment, with which I concurred, that this paragraph was not germane to the point of the article. However, my endorsement of the CLAC shows that I have not given up on Christian action.

I mention this not to absolve personal responsibility for what appeared in print, but to note that the speech, followed by discussion, did have a different effect than the written word. In retrospect I believe I should have *written* a different conclusion than the enigmatic "I don't know" which appeared in print.

I deeply regret leaving an impression that I feel altogether hopeless about a Christian socio-political witness. My intention was hardly to discourage Christian reflection and action on social-political issues but to ask some needed, uncomfortable questions.

Irreconcilable "Christian" positions

Let me sum up the point of my speech/article on a Christian social-political vision for Canada. It is simply this: Canadian Christians who respond to the real crises of our age, in the name of our Lord, need to take a double-hard look at their "Christian" solutions and ask themselves whether they are really so "Christian" or whether they are simply baptizing secular solutions that are already common currency.

A "Christian" perspective on free trade which favours it, *cannot* be reconciled with a "Christian" perspective that opposes it. The "Christian" answer to the Latin American problem suggested by ICCHRLA *cannot* be reconciled with a "Christian" answer favouring support for the Nicaraguan contras as anti-communist freedom fighters. The Catholic bishops' statements on the economy *cannot* be reconciled with the "Christian" arguments for free enterprise given by Harold Lindsell, Franky Schaeffer and others. Gerald Vandezande's public repudiation of the Christian Heritage Party in a Canadian national newspaper *cannot* be reconciled with the enthusiastic support given by many Reformed and other Christians at its recent convention. The "Christian" witness of Real Women *cannot* be reconciled with that of the Women's Ministry Division of the United Church of Canada.

These examples, which could be multiplied, are the givens of our situation in Canada. To pretend that they are not there is, I believe, naive.

What is thus needed is some frank talk and self-examination about those differences: to what degree is a particular position truly "Christian" and to what extent it is simply a "Christian" reflection of the existing secular political spectrum from right to left.

Moral high-road

On a formal level Gerald Vandezande heartily agrees. He says, "One of the basic problems is that many of us far too easily identify with either the 'right' or the 'left' without realizing that, at heart, these secular ideologies have far more in common with each other than with biblical revelation and Christian faith." To that I say, Amen!

My problem, however, is that in the next sentence Gerald applies this *only* to critics of the Citizens for Public Justice (CPJ)! "Negative reactions to CPJ Guidelines, Charter and briefs to government are often indicative of such an ideological orientation." I protest the way in which the issue is set forth.

The Christian "left" has a tendency to capture the rhetorical moral high-road by using such terms as "social justice," "compassion for the poor," and genuine biblical terms such as "love," "mercy," "stewardship" and "peace." (Incidentally, what is also characteristically and significantly usually omitted from such a list are "freedom" and "responsibility").

These terms and expressions ("social justice," "option for the poor," etc.) have been taken captive by those whose *specific policy proposals* tend to be politically statist and pacifist and economically socialist. The statements of the Canadian Catholic Bishops and the articles found in a magazine such as *Sojourners* are typical examples. Disagreement with these policy proposals then becomes almost impossible because one is accused of being against love, justice, peace and compassion for the poor.

Common ground

I believe that we could advance the cause of a Christian social-political witness in Canada greatly if we could break through this smokescreen once and for all. Let us agree that together we favour *shalom,* that, although we may disagree with one another on *how* and even *to what extent* it can be achieved this side of Christ's return, we all prefer peace to war, love to hatred, stewardship to exploitation, justice to cruel oppression.

Let us also agree that all of us are not as loving, just, merciful and stewardly as Christ expects us to be; we need further sanctification. Let us agree that sinful attitudes such as greed, covetousness, jealousy and resentment or even unresolved guilt often influence our attitudes toward the successful, the powerful, the wealthy as much as do such lofty ideals as justice and compassion for the poor. And above all, let us stop using the Bible as a weapon to promote our particular political views as though the prophet Amos were a card-carrying member of the NDP or the writer of Proverbs an apologist for democratic capitalism.

> ***"What is thus needed is some frank talk and self-examination."***

Let us get the debate back on track: What Christian principles help to define a just and free society? What specific policies contribute to such a society? Let us get beyond such question-begging rhetoric as "Are you committed to justice for the poor?" or "Do you favour peace?" Those aren't the real issues. The real issue is "*How* do we do justice for the poor?" "*How* can we maintain peace?" It is possible, for example, to disagree radically with massive welfare wealth-redistribution schemes or nuclear disarmament precisely *because* one believes that neither the cause of the poor nor that of peace is served by them.

Hidden assumptions

That brings me to Gerald Vandezande's questions, to which I can only begin to give answers. These questions are a good example of the point I am making. (They include phrases such as: "raise social assistance payments"; "poverty-line levels"; "full employment and elimination of material poverty by 1990s"; "guaranteed annual income"; all following the basic question: "Are you committed to justice for the poor?")

The hidden assumptions here include the following: that all poverty is of the same sort and is caused by flawed social institutions; that poverty can and must be alleviated by state-intervention because the root problem is distribution of wealth; and (perhaps?) the conviction that all inequities of distribution are a matter of injustice.

Significant questions need to be asked about all of these assumptions and their framework. First of all, it is a gross oversimplification to speak of "the poor" in a general, unqualified way and to consider "poverty" simply in terms of cash income. A new immigrant to Canada, a university student, an artist who prefers the pleasure of creating to a financially more rewarding job on an assembly line, an elderly person dependent on a government pension, a man who risks leaving a good-paying job in order to establish his own initially money-losing business, or a teenaged single mother on welfare, can all be said to be "poor" in terms of real income. Yet their situations are quite different.

Temporary and voluntary poverty is quite different from involuntary and long-term poverty. The former is not really an issue for public policy, the latter is a complex and difficult problem. The first task, therefore, is to disentangle the various categories of "poor." There can be no question that the elderly, infirm, the handicapped or others who are permanently, involuntarily poor require our compassion and our unqualified assistance. What needs to be done in other cases is not so clear.

> ***"Before we consider redistributing wealth, we need to ask how it is produced."***

How is wealth produced?

A second point to consider is this. Are we asking the right question when we ask about the *causes* of poverty (with the underlying assumption that it is basically external and remediable factors that cause poverty) rather than asking about the conditions, especially internal and behavioural ones, which enable people to rise above their poverty? Most immigrants who came to Canada were poor. What has enabled them to succeed? There are many who are born into situations of poverty who rise above it. How do they do it? What are the moral, religious, cultural, social and political conditions and what are the attitudes, values and behaviour which generate economic prosperity and social mobility? We should not forget we come into the world with nothing. Before we consider redistributing wealth we need to ask how it is produced.

System failed

I am not a political scientist or an economist, but I am aware that a new, significant consensus is emerging on these issues. A recent working seminar in the United States, which included people from the entire political spectrum, (see *The New Consensus on Family and Welfare,* published by the American Enterprise Institute, 1987) came to the following conclusions: There was general agreement that the present system of massive welfare payments to the poor has failed because it made little actual difference and had the unintended consequence of producing dependency and destroying family life. (According to this study, nearly one-half of all poor families in the United States are female-headed, single-parent families.) A system which *intends* to be compassionate to the poor but which *in practice* discourages the self-reliance, self-discipline and personal responsibility which are needed to break the chains of involuntary poverty and encourages illegitimacy and avoidance of family responsibility by males, is a failure.

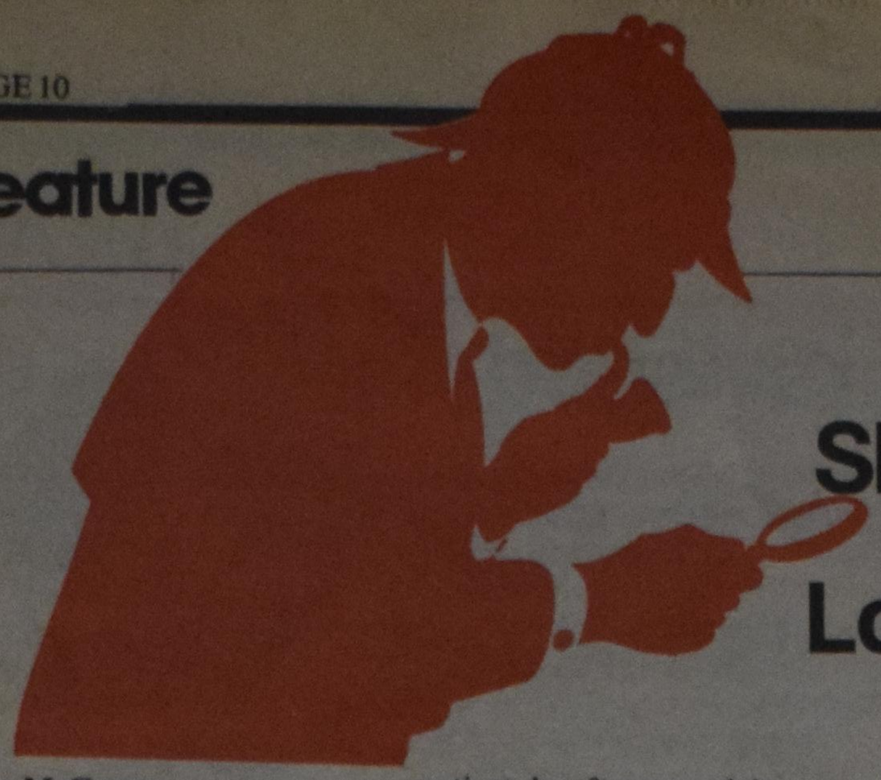
Aside from the need to develop the attitudes and values by which external conditions of want can be overcome, the report says the following:

> To complete high school, to work consistently full-time year-round (even at a minimum wage job), and to be and to stay married are characteristics statistically correlated with avoiding poverty. These are demanding, although not super-human, tasks. To neglect them — to drop out of school, to work irregularly, to remain unmarried, and to have children out of wedlock — is to raise one's chances (and one's children's chances) of living in poverty. (*The New Consensus,* p. 29)

The key to reducing poverty tied to dependence, according to the report, is strong families.

Continued on page 13 ...

Feature



Sherlock Holmes: Long- lasting hero

John McGowan

In an age that seems to cry out for new heroes one of the most popular will never appear in person on television. He can't go on the banquet circuit. There won't be any endorsements. Yet the fictional Sherlock Holmes is a real person to numerous societies in North America and across the world.

Only three fictional characters are considered well-known to readers around the world — Hamlet, Robinson Crusoe and Sherlock Holmes. But the lean detective far outstrips the others. About 40 letters a week are sent to Holmes and delivered to the Abbey National Building Society.

This is one of Britain's biggest savings and loans banks, whose headquarters stand on the site that would include 221B Baker Street, if there were such a number. Each letter receives a stock reply from the public relations department. "Mr. Holmes thanks you for your letter. At the moment he is in retirement in Sussex, keeping bees."

Bob Coghill, an ardent member of the Bootmakers, a Toronto society devoted to Holmes, explains his philosophy on the fictional hero. "At a distance, it's very attractive," he says. "There was right and wrong and the wrong was always punished. Also, the fact is that our hero was a flawed hero. He was a bit of a snob. Sometimes he had bad habits. But he was someone who used his brain rather than his brawn."

About the author

Amid the Holmesian hype, his creator, Arthur Conan Doyle, often takes a back seat. Born in Edinburgh in 1859, his father was a civil servant with the Office of Works. Despite an early passion for literature, Doyle studied medicine.

While a student he sailed as ship's surgeon on the whaling ship *Hope*. He revelled, in those seven Arctic months, amid hard-bitten men. Boxing was one of their pastimes and Doyle participated with all the vigour he'd already applied to rugby and cricket. His mother was particularly happy on his return, commenting that he hadn't flinched from the "bright eye of danger," a phrase from a poem by Robert Louis Stevenson, whom Doyle admired.

As Doctor Doyle he was less than successful. Waiting for patients he often passed the time by writing. Much of his work was rejected; but gradually success came.

Needing a unique character for his stories, he remembered Dr. Joseph Bell from medical school. An acutely observant man who took in telling details at a glance, this doctor was renowned for his startlingly accurate deductions.

Thus was born the master detective, complete with deer-stalker cap and pipe. The tobacco for his pipe was kept in a Persian slipper on his mantelpiece. As a companion to Holmes, Doyle chose a good, ordinary doctor, John Watson.

Public demand increased

Holmes first met the public in "A Study in Scarlet," for which Doyle received a small fee. He immediately forgot his new character and began writing historical novels.

"Micah Clarke," "The Sign of the Four" and "The White Company" afforded Doyle great personal satisfaction. But publishers were now demanding more and more Sherlock Holmes. He dashed off six more stories to be published in London and New York in 1893.

About that time his wife contracted consumption. They immediately moved from Surrey to Davos in the Alps and Doyle went on a lecture tour in the U.S.

In 1895, he and his wife wintered in the Egyptian sun, seven miles from Cairo. With his wife safe in a luxury hotel, Doyle was free to become a war correspondent as the British troops under Kitchener defended Cairo.

Meanwhile, the demand for Holmes and still more Holmes was insistent. Holmes' creator loathed the situation, regarding himself as being identified with the lower stratum of literary achievement. He determined that Holmes must die.

Death and "resurrection"

Despite pleas from his mother who loved the tales, Doyle wrote "The Final Problem." In it, he had Holmes and Watson racing across the continent to escape Holmes' arch-rival, notorious London gang leader Professor Moriarity.

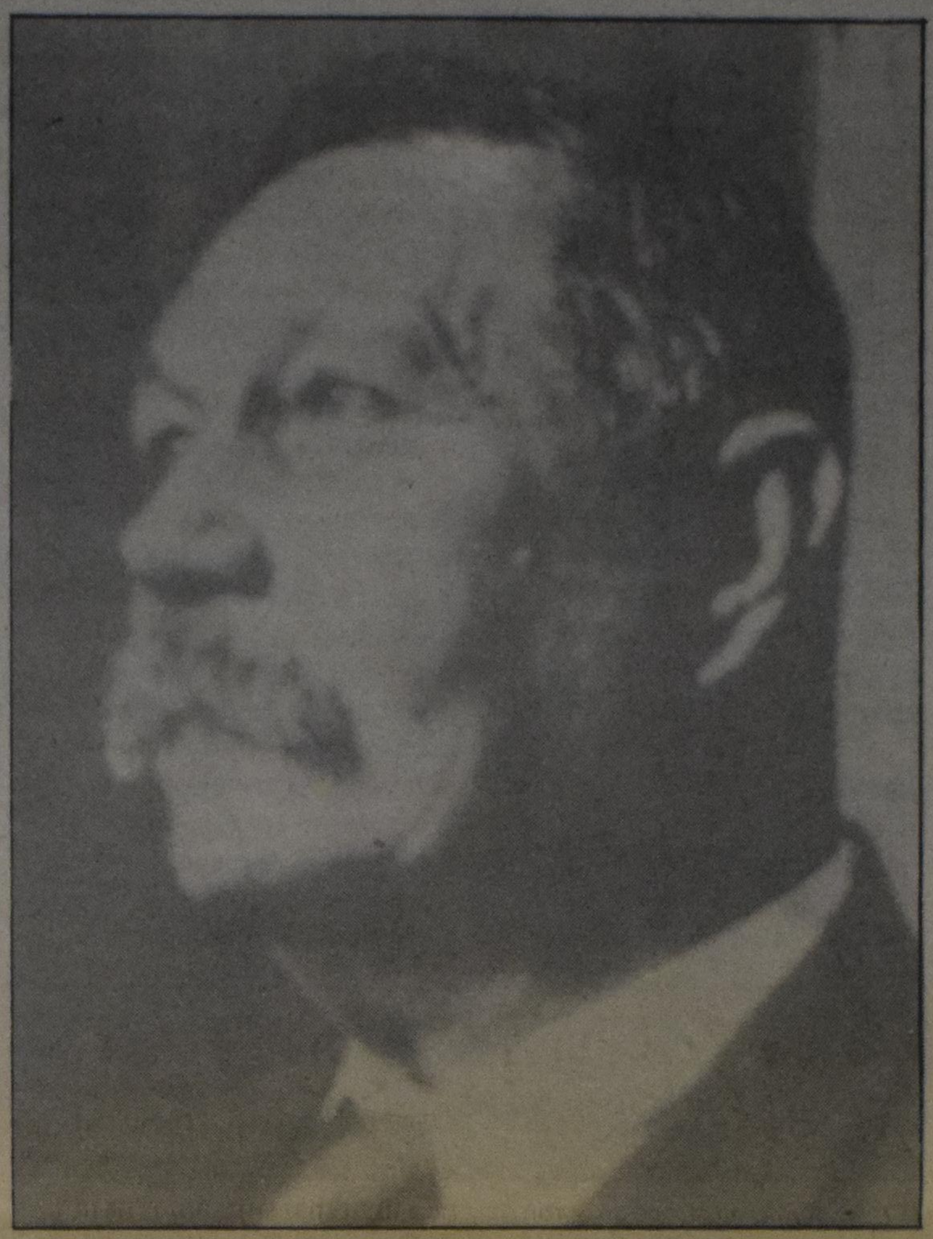
They went to Brussels, Luxembourg, Strasbourg and Geneva, always with fiendish Moriarity in hot pursuit. Up the Rhone Valley they continued on foot across Gemmie Pass to the Alpine resort of Meiringen.

But Moriarity got there too. He trapped Holmes at the end of a rocky path high above the "tremendous abyss" and "immense chasm" of the Reichenback Falls. Struggling desperately, both characters plunged to their death "in that dreadful cauldron of swirling water."

But it was not that easy to dispense with Holmes. Over-whelming demand from readers forced Doyle to bring him back alive in "The Adventure of the Empty House." Holmes and Watson then figured in another 33 tales of suspense. At the age of 71, Conan Doyle died in 1930.

Always popular

It appears that Holmes will never die. In the silent film era alone there were more than 100 Holmes pictures, including one by Thomas Edison. The famous actor Basil Rathbone played Holmes in 14 films. Other stars who have played the famous detective through the years include Peter Cushing, Raymond Massey, John Barrymore and Christopher Plummer. A rarely-performed play, "The Speckled Band," adapted for the stage by Doyle from one of his own stories played a four-week engagement in Toronto in 1975.



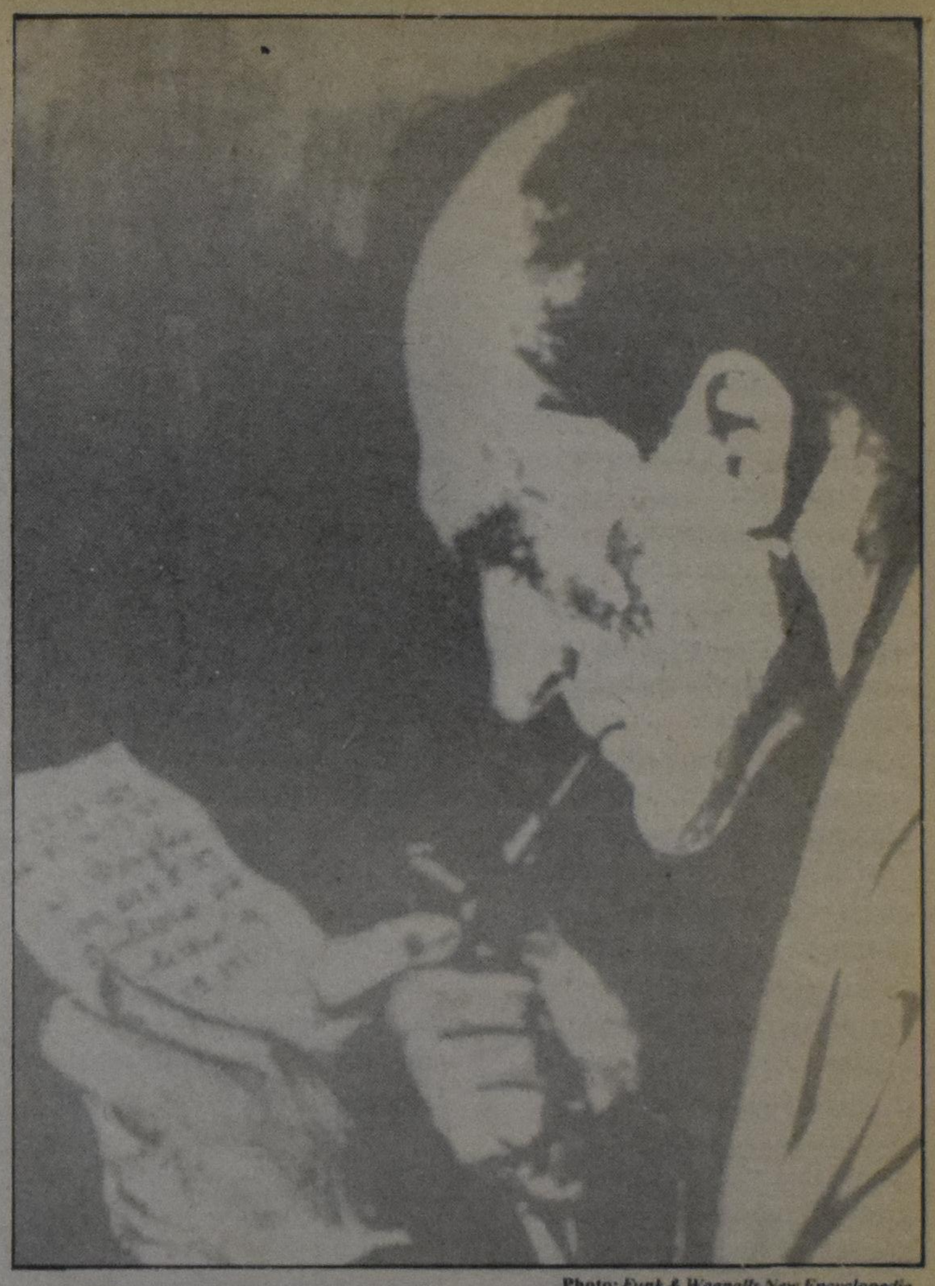


Photo: *Funk & Wagnalls New Encyclopedia*

Author, Sir Arthur Conan Doyle (top), attempted to end his series of mystery books by having their main character, Sherlock Holmes (bottom), killed in "The Final Problem." Public outcry and demand forced Doyle to bring Holmes back to life in "The Adventure of the Empty House."

Celebrations marking the 1987 centenary of Holmes' "birth" took place in the U.S., Japan, Britain, Switzerland and Canada. In Toronto they even carry on into 1988.

The Metro Toronto Reference Library has a world-famous Arthur Conan Doyle Collection. The largest in North America, it boasts some 8,000 books, records, pictures, letters, tapes and films, including a filmed interview with Doyle. Most of the books are in English, but others are in German, French, Chinese, Russian, Arabic and Hebrew.

The curator of this memorabilia is Cameron Hollyer. "Holmes," he says, "Is always readable. He'll always remain popular. He's got something to say to all of us and more people are catching on to it every day. Holmes' values are clear, clearer than those of today."

Sir Arthur Conan Doyle may have grown tired of the hero he created but a hundred years later the world's interest shows no sign of abating.

It is appropriate that the creator should have considerable credentials of his own — author, adventurer, soldier, physician, whaler, and champion of those treated unjustly.

John McGowan lives in Scarborough, Ontario.

Feature

Brazilian Christians apply the gospel to all of life

Robert VanderVennen

With encouragement from North American Protestant and Catholic missionaries, Brazilian Christians are finding that a quickening of their faith through Bible study leads them to work together as Christians to relieve the misery of the poor.

This was illustrated recently when *Calvinist Contact* brought together two former missionaries to Brazil who now live in Toronto, Father Mike O'Kane, who served the Scarboro Foreign Mission Society for a dozen years in the Amazon River Valley in northern Brazil and Rev. Simon Wolfert, who for 18 years served the Christian Reformed Church in Parana State in southern Brazil, near Paraguay.

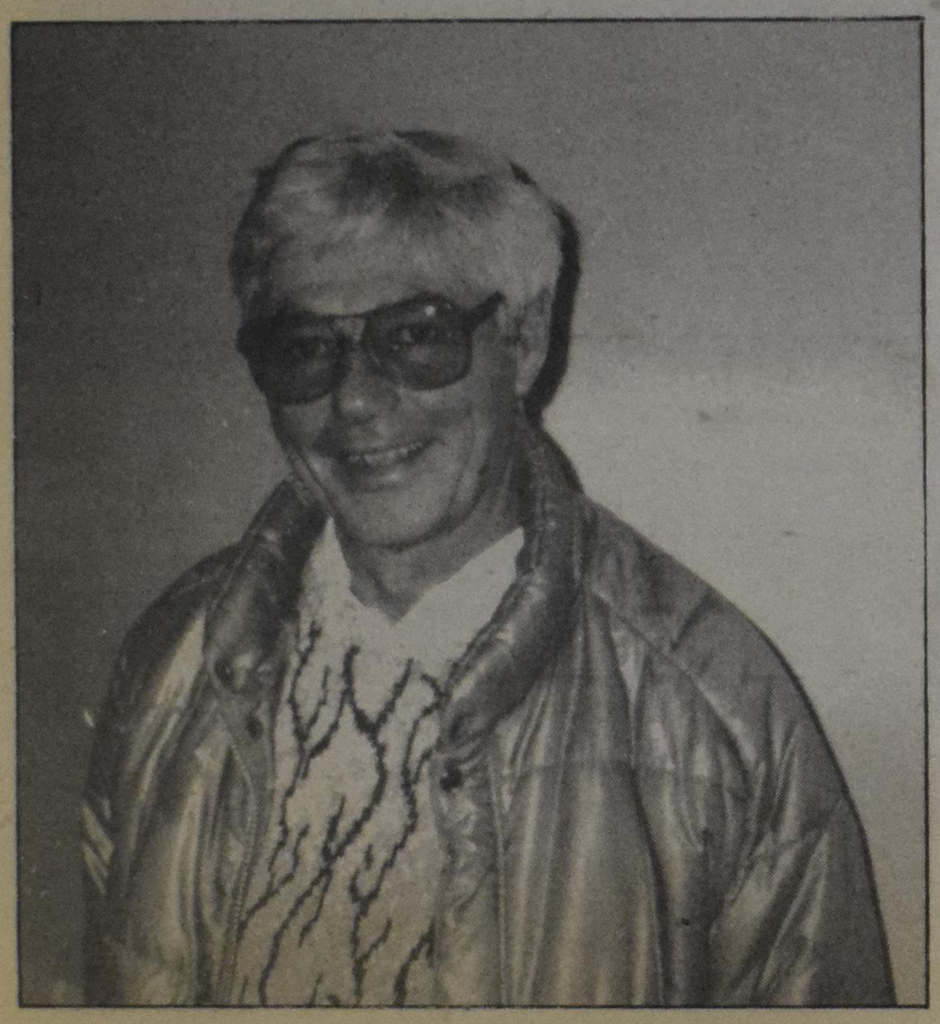


Photo: Robert VanderVennen

Father O'Kane, former missionary to Brazil.

O'Kane recently published in the newsletter, *Scarboro Missions*, an interview with a young Brazilian, Emanuel Altamor de Souza, with whom he has worked in the city of Itacoatiara. Emanuel grew up on a small farm in a devout but poor Catholic family of 12 children. At age 20 he moved to the city for more education. Since he had always been active in the church, he was drawn to the church's youth club in Itacoatiara.

In 1978, Bishop George Marskell invited Emanuel to work full-time for the youth ministry of the church. He was attracted to this, he says, because of the church's commitment to the poor. He saw that the church was helping the poor work together for better conditions.

Commitment to the poor

"There have been some important victories in our work," says Emanuel. He mentions "the organization of the fishermen and farmers to defend their right to food and to the maintenance of fish stocks in their areas. The struggle to organize a union at both wood veneer plants and to get water in the barrios are significant milestones for us."

This commitment of the church to the poor people has caused friction and divisions within the church, however. The Roman Catholic Church is the church of the rich as well as of the poor, and the rich — who tend to have a dominating role in the church — have been disappointed with this fact. The rich and the better educated people in the church generally resist these reforming activities. It is easy for such people to accuse the church of being "socialistic" if it helps poor farmers hold on to their small farms in their struggles with large landholders, for example.

Young people moving from the interior to the city face enormous problems. One of them is finding work without having specific work skills. The culture shock is immense. Because Brazil has leaped into the technology of the 1980s, young people move from rural living without phones, radios and cars or even roads, to the city where they see *Dallas* on colour television via satellite transmission.

Solving problems through the gospel

Emanuel says, "I think that the young people who are involved with us are seeking solutions to these problems by trying to be united; to discover through the gospel, through the Word of God, how to face up to the reality of their environment. By and large, their response is one of seeking solutions through the gospel. They look on these problems as problems that are caused by a society that is not right, that is not just, that is not the way the Lord of history wants it to be.

"By organizing they recognize that they themselves are a seed, and that through their faith, through their unity, they must seek ways to build a better society where opportunities for life and fulfilment are more attainable."

Emanuel's vision of the gospel for all of life, and the church's concern for all God's people, have led him to enter politics and be a candidate for parliament for the Workers' Party. He says, "My reasons for entering politics are based on my faith and the orientation I have received from the church. I look upon my decision to enter politics as merely another step in my work as a pastoral agent. The church itself proclaims that the Christian, the lay Christian, must be in the forefront of transforming society .... My decision represents another step in my growth as a Christian and a recognition of my vision as a Christian to participate in the political life of the community, of the state, to transform society.

"Bishop George frequently tells us that it is the Christian's duty to be a yeast in society, to be a light that surrounds us in order to transform through the gospel our secular world. That phrase is always foremost in my mind, and I would say that is my motivating reason for taking this next step."

Emanuel's words sound like what we might hear from a Calvinist Christian in Canada. His Christian faith and concern for others come straight from the Bible study that takes place in the "base communities" which exist alongside the church.

Ecumenical reforming action

Simon Wolfert's experiences in Brazil, 2,000 miles south of Itacoatiara, were closely parallel. Because Wolfert served the Christian Reformed Church and the tiny Evangelical Reformed Church of Brazil, a "sister church" of the CRC and of the Gereformeerde Kerken of The Netherlands, his Christian action ministry was strongly ecumenical. A village might have a very large Roman Catholic church, one or two Pentecostal churches and a small Baptist and Reformed church, for example. If you want to attack poverty and injustice as a Christian, you need to try to rally support from all Christian churches, if possible.

The poor have a marvellous way of looking after each other's needs, says Wolfert, and it may not even occur to them to think that their lives are abnormally troubled. A family who has had eight children may think it quite normal that five of them die in infancy, because that's the way it always is. The church, however, looks at the reasons why life is so hard for such people, and thinks in terms of structural change.

The years he served a church

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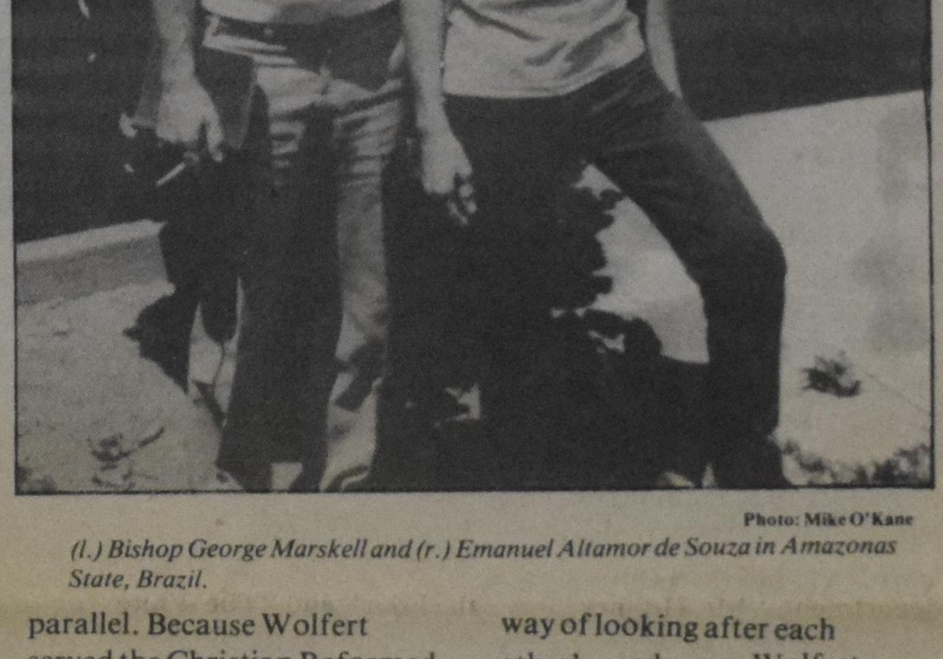

Photo: Mike O'Kane

(l.) Bishop George Marskell and (r.) Emanuel Altamor de Souza in Amazonas State, Brazil.

Photo: Robert VanderVennen

Rev. Simon Wolfert, former missionary to Brazil.

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IATA T.CONN

Poetry

Psalm for the timidly faithful in the modern age

for Martha Russo

the preamble

If I could no longer believe that in the Beginning there was the Author, the Love-Thought, the Word of the Poet Most High, who called into being this planet, bejewelled, and watches over it still while it all develops — all the pain of healings in process, all the mind-blowing nuances of irrational lies and other phantoms unwittingly testifying unto all Truth, all that wayward DNA or wildlife or tame life or life-&-death life working itself out into something wholesome and holy ....

If I could no longer believe in an Almighty whose sense of humour oscillates my eyeballs to the point of having me see in and out of focus simultaneously ....

If I couldn't or wasn't allowed to hold on to some grandeurish plan in which my confusion and puniness counts, I would simply End myself since there would be no point in ever coughing up words seeking to echo the Word that leads to laughter and Love ....

the psalm

The earth is the Lord's
oh, sure

Who shall walk its wildness
without hesitation
Who shall stand alone on the vacuous tundra
and not know the grippings of terror
Who shall squat in the heart of the rimboe
and not know the tom-tom of fear
Who shall stroll through the city of spasms
not feeling the knottings of nervous
Or sit by the window observing
not blemished by sores passing by?

HE seems to have built her
on heaving seas
HE seems to have strung her
with rivers of fickle
We reside in wobbly places
our homes are parked
at intersections
of violent roads

We nest beneath a firmament
of unforecastable furies

We suffer like the half-blind-born
in squinting for tomorrows

Oh, who of us masters the road by night

Who shall discover the doorknob by dark

Who shall be resting in peace?

Enough!
Open up!
Be silent and waiting
and quietly make
your whole self ready

Now go to the window
or pray for the wisdom
that makes your cloudy houses transparent

Now open your eyes!
Begin the vision
of all the evidence of all your hoped-fors
spanning like ribbon rivers of rainbows
over all your orbits
over all your streets

Sooner or later decodable glimpses
will slice through the vapours
of wastelanded glory

A hand will come forth
will show you the jewels
of blue-stone prismatics
of lustrous new language
as all the old polishings trail away
to the sea-floor of
forgetfulness

The earth is a jewel by the hand
The earth is a jewel by the mouth
of the Most High

HE never lets go
the works of his poet-artisan
hands

If it were not so
it *could not* be written
on the yearning tablets
of faithful hearts!

The earth is the Lord's

for sure

Frederick W. Tamminga,
Pitt Meadows, British Columbia

Brazilian Chistians apply the gospel to all of life

... continued from page 11.

in the municipality of Tibagi — a county about 200 km. wide — Wolfert stimulated the churches to a variety of projects that showed the witness of the gospel in different areas of life.

For example the churches worked with the municipality to hire a nurse to organize health programs in the interior, using as key contact people, local Catholics, Pentecostals and other Christians. In the same way Brazilian agriculturalists were hired to teach good farming techniques, start co-operatives for distribution of crops, introduce better kinds of grains and domesticated animals, and work to restrict the constant pressure of large landholders to enlarge their farms at the expense of small farmers.

In the city, Wolfert led a new housing project for a group of very poor people. Having received a lump sum of money, he got a group of landholders to double the amount so that a valuable parcel of land could be bought at the edge of town. A social action group of leading citizens was formed and met weekly in the Reformed church. As the project moved ahead, excitement grew and valuable co-operation came from many quarters, including the city, hydro company, landowners and the churches.

At one point Wolfert was able to address the municipal council, and his entire speech, including a sermon giving the biblical rationale for the project, was all duly recorded, word-for-word, in the minutes of the council meeting. Each church was able to designate two families who met certain requirements and were then able each to buy one of the houses without the burden of interest payments. Eventually the project provided housing for 80 poor families for whom adequate housing, let alone actually buying their own house, would otherwise have been unthinkable.

The fruit of bringing the gospel is more than a harvest of "souls." A society that dishonours the sovereign Lord of creation will find its life broken in many ways. Obedience to Christ and living in his Spirit will bring healing in the human heart but will also lead to restored relationships and repaired societal structures.

Our news media remind us almost daily of the aching financial and political problems in many Latin American countries. It is good to know that behind the public news, God's people in these countries are turning to his Word and finding new faith in him who is empowering them with the promise that "the crooked shall be made straight."

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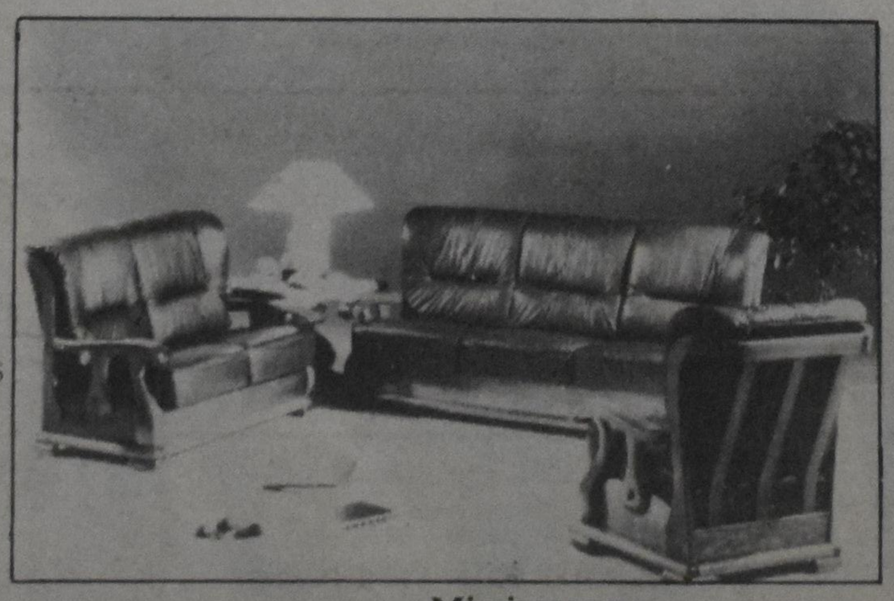

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A Christian social political vision revisited

... continued from page 9.

Public policy should thus foster strong families and "religious institutions, schools and voluntary associations should make the moral, cultural and educational enrichment of home life a primary focus of efforts to reduce dependency." (*The New Covenant*, p. 102)

Poverty is complex

More, of course, needs to be said; and the report says more. Important implications for tax policy, education policy, family law and so on are suggested. I don't have space to summarize it all. I merely make these few observations to point out that poverty is a very complex matter involving personal attitudes, values and behaviour as well as external factors..

To be committed to justice for the poor is more complicated than simply being in favour of state-welfare and equalitarian wealth-redistribution schemes. In fact, it is not at all compassionate to the poor to advocate public policy which encourages dependency and thus deprives human beings of their responsibility and dignity as image-bearers of God.

I should add that the conclusions of the report I referred to suggest for us as Canadians that proposals to create a national, state-funded day-care system need to be examined super-critically lest the end result is yet a further erosion of family life. The unintended consequence of such a public strategy might be permanently to institutionalize poverty among an ever-increasing number of female-headed single-parent families. Hardly a compassionate or moral result!

On justice for the unborn I am sympathetic to the concerns raised by Gerald's questions. But I do have questions about the force of an expression such as "life-affirming socio-economic policies." I hope the assumption here is not that the state is ultimately responsible for the entire social and economic support-context of a person's life. I would feel a lot better knowing that Gerald sees the state's task as one of encouraging and enabling other structures/agencies (churches, charitable organizations, voluntary community groups, family, etc.) to provide that support context.

Primary responsibility

All of this requires further reflection and application but the contours should be clear. I believe that the primary social-political responsibility of Christians today (in addition to acting justly) is to keep their marriages and families intact and to nurture children to become moral, responsible, self-disciplined and productive citizens. This is no small task in a culture which encourages instant gratification of desires and scorns the kind of values needed to produce long-term prosperity.

Christians are also called to resist, in whatever way they can, the secular attack on the public role of the Judeo-Christian moral heritage. Support for Christian education plays a key role here.

Finally, Christians are called to be personally generous toward the truly disadvantaged and in such cases to support generous public policy. A social-political obedience shaped by these guidelines will, I believe, be a blessing to our nation.

John Bolt is Assistant Professor of Religion and Theology at Redeemer College in Ancaster, Ontario.

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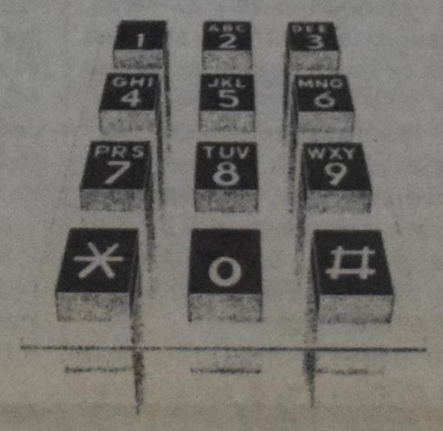

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NOTE: Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Note our new address: Calvinist Contact Publishing Ltd., 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Thanks

DUTHLER: God also shows his love through his people. We were again reminded of this as cards, letters and visits with love and best wishes came pouring in, in honour of our 50th wedding anniversary. Thank you everyone who so kindly remembered us. A special thank you to our children who made our celebration complete with surprising us by coming down to Arizona to be with us. Praise God from whom all blessings flow.
John and Sara Duthler
Mesa, Arizona

Births

DE VRIES: (nee Vander Beek)
Well folks, I, KELLY JOANNE De Vries, finally arrived. All 9 lbs. 2 oz. of my 21½" frame were delivered on Jan. 4, 1988, proving that lateness is an inherited characteristic. Rejoicing in my birth are my parents Frank and Joan De Vries of Oakville. Oma and Opa De Vries of Beaconsfield, Que., are thrilled with me, their third grandchild. Thankful, too, for their fifth grandchild (me again) are Grandma and Grandpa Vander Beek of Red Deer, Alta.
Address: 145 Dean Ave., Oakville, ON L6K 2N1

HORNSVELD: (nee Janssens)
With thankfulness and joy to the Lord, we, Glenda and Gord, would like to announce the births of our daughters, born Jan. 16, 1988. ESTHER, 5 lbs. 12½ oz., was born at 12:18 p.m., and SOPHIE, 5 lbs. 9 oz., at 12:24 p.m. Two beautiful new sisters for Heather, Nadia, Adalia. Two new granddaughters for Henk and Nel Hornsveld and Hilda Janssens of Hamilton. Great-granddaughters for Mr. and Mrs. G. Vanderleek of Hamilton, Mr. and Mrs. A. Janssens of Grimsby and Mrs. Hornsveld of The Netherlands.
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Anniversaries

Winterswijk Leduc
1948 February 17 1988
In God's grace we are happy to announce the 40th wedding anniversary of our parents,

HENRY and GERDA DEBBINK
(nee Houwer)

We pray that God will continue to bless and keep them in his care.
Congratulations and love from your children and grandchildren:
Helene & Garry VanBeek; Kevin, Eugene, Steven, Jeff — Sherwood Park, AB
George & Donna Debbink; Chad, Michael, Julie & Jason, Gregory — Leduc, AB
Gerald & MaryAnna Debbink; David, Ryan, Kristine, Nicole — Millet, AB
John & Joyce Debbink; Leslie, Karen, Bradley, Kathy — Millet, AB
Marianne & Al DeBoer; Raymond, Antonia, Tracy — Leduc, AB
Open house will be held in Ebenezer Chr. Ref. Church, Leduc, AB, Wednesday, Feb. 17, 2-4:30 p.m.
Home address: Box 704, Leduc, AB T9E 2Y4

1953 February 7 1988

G.J. (Jerry) AND JANINE LOCK
(nee Arends)

We praise the Lord for blessing our parents and grandparents with 35 years of marriage, and trust that He will continue to provide and care for them and enrich our lives through them.
Karon & Pete Van Hartingsveldt; Daniel, Kevin, Michelle — Burlington
Joanne & Peter Barby — Hamilton
Home address: 1336 Beaufort Dr., R.R.#1, Burlington, ON L7R 3X4

Aalten Wellington
The Netherlands Ontario
1953 February 13 1988
"O give thanks to the Lord for He is good, for his steadfast love endures forever." (Psalm 136:1)
With thankfulness to God for his love and faithfulness, we are happy to announce the 35th wedding anniversary of our parents and grandparents,

WILLIAM and DIEN NYMAN
(nee Eeltink)

We pray that God will continue to bless them with health and happiness for many years to come.
With love from their children and grandchildren:
Lynda & John Baltutis — Adam, Jesse — Roslin
Henry & Alice Nyman; Mark — Wellington
Gerald & Marguerite Nyman; Johnny, Kerri — Bloomfield
Ed & Pat Nyman — Grimsby
Jane Nyman — Toronto
Steve Nyman — Guelph
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See page 17 for advertising deadlines

Anniversaries

Ter Aar, Z.H. Jordan Station, ON
1948 February 26 1988
It is with great thankfulness to God that we announce the 40th wedding anniversary of our parents and grandparents,

CHRIS and GRACE VANDER NAGEL
(nee VanEyk)

May the Lord continue to bless you in the years to come.
With love from your children and grandchildren:
Joanne & Hank Haaksma; Kelly, Jordan — Winnipeg, MB
Janet & Henry Knoop; Lydia, Jessica, David, James — Bowmanville, ON
Alice & Kees Verhoef; Kevin, Nicole, Jaclyn — Jordan Station, ON
Marilyn & Peter Leder; Valerie, Sandra, Gordon, Darlene, Clark — Spruce Grove, AB
Betty & Larry Dirksen; Christel, Steven — Jordan Station, ON
Sheila & Jim Caminha — Winnipeg, MB
Open house will be held Saturday, Feb. 27, 1988, from 1-4 p.m., at the home of Alice and Kees Verhoef, 14 Maple Ave., Jordan Station.
Chris and Grace, recently from Winnipeg, now live at 49 William St., Jordan Station, ON L0R 1S0

Obituaries

Ps. 42:2.
The Lord took unto himself on Wednesday, Jan. 27, 1988,

ANNA GEERTRUIDA de BOER
(nee van der Heide)

formerly of Exeter and Brantford. She died at Shalom Manor, Grimsby, in her 86th year.
Beloved mother of:
Sybren & Esther de Boer — Exeter, ON
Henry & Diane de Boer — Brantford, ON
Frances & John Smede — Plainwell, MI
Jerry & Mary de Boer — Exeter, ON
Mrs. de Boer was predeceased by her husband Oebele in 1978 and was a loving grandmother to 13 grandchildren and 14 great-grandchildren.
Funeral took place on Saturday, Jan. 30, in the Chr. Ref. Church of Exeter, ON. Pastor R. Arbogast officiating.
Correspondence to: S. de Boer, 121 Wellington St., Exeter, ON N0M 1S0

Ministers needed

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Third Christian Reformed Church
14323 - 107A Ave., Edmonton, AB T5N 1G2
or call (403) 481-8974 (evenings)
Please reply before March 31, 1988.

Obituaries

The Lord in his infinite wisdom and mercy has taken home our beloved daughter, sister, granddaughter, great-granddaughter, niece and cousin,

COLLEEN AMANDA KIERS

on Tuesday, Jan. 19, 1988, at the age of 7½ months.
Beloved special daughter of: John & Debbie (nee Bleijerveld).
Dear sister of: Leanne.
Dear granddaughter of:
John & Joanne Kiers — Wellandport
Henk & Riek Bleijerveld — Fenwick
Mrs. R. Kiers — Shalom Manor, Grimsby
Mr. & Mrs. J. Westerik — Burlington
Mr. & Mrs. S.D. Potma — Shalom Manor, Grimsby
Mrs. C.H. Du Croix — Bokking, Holland
Dear niece and cousin to:
Alfred & Ann Kiers; Kari, Danielle, Jody — Wainfleet
Ron Kiers & Bev VanderVeen (fiancee) — Wellandport
Lloyd & Glenda Vos — Smithville
Brian — Wellandport
Eric — Wellandport
Jeff & Charlene Bleijerveld; April, Julie — Colborne
Ralph Bleijerveld & Ruth Snoei (fiancee) — St. Catharines
"For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well." (Psalm 139:13-14)
"The Lord will fulfil his purpose for me." (Psalm 138:8)
The funeral service was held on Jan. 22, 1988, in the Riverside Chr. Ref. Church in Wellandport with Pastor J. Veltman officiating. Interment was in the Riverside cemetery.
Home address: R.R.#1, Wellandport, ON L0R 2J0

On Jan. 26, 1988, our friend,

WIETSE VENEMA

went to be with the Lord. For more than 30 years he was a good and supportive friend to all of us. We will miss him. We uphold Leny and the children in prayer before God.
His friends:
Tina & Engel Van Beilen
Phil & Nicolien Van Groningen
Harry & Cathy Snoek
Dick & Giny Van Wyck
Gerard & Janny Lock

Obituaries

"Be still and know that I am God." (Ps. 46:10)
On Feb. 1, 1988, our heavenly Father took into his perfect glory our beloved sister, aunt and great-aunt,

MARIA VAN GURP

She was in her 53rd year.
Predeceased by her parents and sister Margaret (Mrs. J. Kaastra).
Survived by:
Jack Van Gurp — Brownsville
Neil Van Gurp — Chatham
Gerrie & Floor Saarloos — Aylmer
Ida & George Jansen — Tillsonburg
Harry & Jane Van Gurp — Belmont
Jack Kaastra — Springfield
Casper & Gretha Van Gurp — Springfield
Neil & Theresa Van Gurp — Aylmer
Jake & Wilma Van Gurp — Brownsville
nieces and nephews.
Also aunts and uncles in The Netherlands.
Through God's guiding hand she left us with a beautiful testimony that God was the strength of her heart and her portion forever as in Ps. 73:26.
Funeral service was held on Feb. 4, 1988, at the Aylmer Chr. Ref. Church. Rev. Dick Wynia officiating.
Correspondence address: Family of Maria Van Gurp, 75 Spruce St., Aylmer, ON N5H 1B2

Personals

Het Consulaat-Generaal zou gaarne in contact willen komen met de navolgende personen:
BEERENFENGER, Johan Frederik Wilhelm, geboren op 8 juni 1923 te Leiden, gehuwd met Phyllis Joyce Gail, laatstbekende adres in Nederland: Beethovenstraat 61, Voorschoten. Naar Canada vertrokken op 7 nov. 1976.
BRAKBAND, Floris Pieter, geboren op 24 januari 1923, laatstbekende adres in Nederland: Meente 28, Leerdam. Naar Canada vertrokken op 25 mei 1962.
GROENEVELT, Jan Willem, geboren op 23 januari 1923, laatstbekende adres in Nederland: Stationsstraat 7, Voorthuizen. Naar Canada vertrokken op 13 januari 1954.
HORN, Daniel, geboren op 26 april 1903 te Amsterdam, laatstbekende woonplaats in Nederland: Baarn. Naar Canada vertrokken op 6 mei 1952.
HUIJBENS, Hendricus Antonius, geboren op 23 januari 1923, laatstbekende adres in Nederland: Pr. Bernhardlaan 406, Haarlem. Naar Canada vertrokken op 23 juli 1953.
KROONDIJK, Jacob, geboren op 16 augustus 1945, laatstbekende adres in Nederland: Zwetteweg 30, Haule. Naar Canada vertrokken op 21 augustus 1987.
MAHLER, R.G., geboren op 15 december 1923, laatstbekende adres in Nederland: Zagwijnstraat 24, Eindhoven. Naar Canada vertrokken op 8 juli 1969.
ROELE, Yvonne, geboren op 3 april 1954 te Den Helder, gehuwd geweest met W.J. de Wit, laatstbekende adres in Nederland: P. Slothplantsoen 5, Den Helder. Laatstbekende adres in Canada: R.R.#1, Brock Rd. N., Pickering, ON.
SNEEK, Nicolaas Anna, geboren op 28 januari 1923, laatstbekende adres in Nederland: Malakkastraat 80, Den Haag. Naar Canada vertrokken op 13 maart 1951.
WENSVOORT, Johannes, geboren op 1 maart 1923 te Schiedam, laatstbekende adres in Nederland: Archimedesstraat 22, Schiedam. Naar Canada vertrokken op 29 januari 1955.

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Teachers

AGASSIZ, B.C.: Agassiz Chr. School invites applications for the school year 1988/89 for the following position(s): one definite **primary** position; one possible part-time position in **Kindergarten, administration relief,** and **French.** Candidates with French and music will be given preference. Interested applicants please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Chr. School, Box 323, Agassiz, BC V0M 1A0. School tel.: (604) 796-9310; home tel.: (604) 796-3209.

BRESLAU, Ont.: Woodland Chr. High School invites applications for a *possible* opening in **Senior physical sciences,** Sept., 1988. This would include OACs in physics and chemistry. Correspondence to: Woodland Chr. High School, R.R.#1, Breslau, ON N0B 1M0; (519) 648-2771.

BOWMANVILLE: Due to recent growth, **Knox Chr. School** will require two teachers for Sept., 1988, one **primary** and one **junior/intermediate** level. Strengths in French, music or computers would be an asset. We also have a possible opening for part-time **music** (could be combined with other subject areas). Please forward letters of inquiry and resumes to: Mr. W.M. Helmus, Principal, Knox Chr. School, R.R.#1, Scugog Rd., Bowmanville, ON L1C 3K2. Phone: (416) 623-5871.

COBOURG: Northumberland Chr. School will need an experienced teacher for the **primary grades,** beginning in Sept., 1988. Send application and a statement of philosophy to: Mr. Henry Lise, Principal, R.R.#5, Cobourg, ON K9A 4J8; ph.: (416) 372-8766. Consider joining a culturally-aware community in a "school with a difference" that is "child-oriented, teacher-directed, Christ-centred and community-supported."

HAMILTON: Calvin Chr. School. The education committee invites applications for a definite vacancy in the **junior grades** and possible vacancies in the **primary** division. Forward complete resume to: W.H. Hultink, Principal, Calvin Chr. School, 547 West 5th St., Hamilton, ON L9C 3P7. For information call: (416) 388-2645.

HOUSTON, B.C.: The Houston Chr. School, located in north central B.C. has a **Grade 1** teaching position open. We also require a teacher for the **Junior Secondary** program (grades 7 through 10) with ability to teach science and math. Teaching duties commence Sept., 1988. Inquiries should be directed to the principal, Mr. H. Fritschy at (604) 845-7736, Houston Chr. School, Box 237, Houston, BC V0J 1Z0.

JARVIS: Jarvis District Chr. School invites applications for the following full-time positions, effective Sept., 1988.
Grade 3 & remedial (about 50% each)
Grade 7
There is also a possible opening at the **Grade 4** level. An ability to teach music and/or French as well as a background in computers may be considered an asset. Please send your letter of application, resume and inquiries to: Garry Glasbergen, Principal, Jarvis District Chr. School, R.R.#1, Jarvis, ON N0A 1J0. School tel.: (519) 587-4444; home tel.: (519) 587-5374.

LONDON: London District Chr. Secondary School invites applications for possible openings in the areas of **visual arts/drama, bible and math** for the 1988/89 school year. Please send all letters of application and resumes to Henry Kooy, Principal, London District Chr. Secondary School, 24 Braesyde Ave., London, ON N5W 1V3; tel.: (519) 455-4360.

NEWMARKET: Holland Marsh District Chr. School invites applications for half-time or full-time positions in the **primary** and **intermediate** grades for the 1988/89 school year. Ability to teach French will be an asset. Please send inquiries to Mr. H. VanderVecht, Principal, R.R.#2, Newmarket, ON L3Y 4V9. Phone: (416) 775-3731 (school) or (416) 775-2645 (home).

Grade 3/4
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for 1988/89.
Ottawa Christian School invites suitably qualified individuals to submit applications for the advertised positions to: Wm. A. Van Dyk, Principal, **Ottawa Chr. School,** 2191 Benjamin Ave., Ottawa, ON K2A 1P6.

Classifieds continued next page.

Help Wanted

Person wanted on **dairy farm** in south western Ontario. Has to work on his own, with experience in milking and field work. Will be paid according to performance. Write to Calvinist Contact, file #2481, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

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Deadline March 31, 1988

Miscellaneous

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Classifieds/Events

Teachers

RED DEER, AB: The Red Deer Chr. School invites applications for possible openings in **junior high, intermediate** and **primary grades.** Expertise in one or more of the following areas will be considered an asset: social studies, art, phys. ed. and/or music. Direct all inquiries to: Mr. R. Duggan, Principal, Red Deer Chr. School, 14 McVicar St., Red Deer, AB T4N 0M2. Phone: (403) 346-5795.

SARNIA: Lambton Chr. High School requests applications or inquiries for a teacher of **Physical Education** (3 courses) and (3 courses) in intermediate general level **Mathematics, Science** and **Consumer Education.** This is a one-year position to replace a teacher who will be on a sabbatical for the 1988-89 school year. Please submit applications including resume, academic manuscript and references to: Mr. W. Drost, Principal, 295 Essex St., Sarnia, ON N7T 4S3; telephone: (519) 337-9122.

SMITHVILLE: The Smithville & District Chr. High School is in need of a **French** teacher for the 1988 89 school year. Please send letter of application, including resume and references to: Mr. M.B. Stroobosscher, Principal, Smith-Stroobosscher, Principal, Smithville & District Chr. High School,

STRATHROY: John Calvin Chr. School, Strathroy, will require a part-time **French** teacher with a possibility for some principal relief (total approximately 48% time) for the 1988-89 school year. Please forward all letters of inquiry to: Mr. H. Wiersema, Principal, John Calvin Chr. School, 48 York St., Strathroy, ON N7G 2E3

Teachers

STRATFORD, the Festival City:
Primary teacher
Stratford is NOT your average Ontario city. If you are prepared for the challenge of a multi-grade classroom in a vibrant Christian school and community, we wish to talk to you. Send your transcript and resume to: Peter VanManen, Principal, Stratford District Chr. School, R.R.#1, 130 Huron Rd., Sebringville, ON N0K 1X0

TERRACE, B.C.: Centennial Chr. School, located in Terrace, B.C., is inviting applications for possible openings in **K-7** for the 1988/89 school year. Centennial Chr. School, operating since 1967, has a present enrolment of 80 students. The school, located in the beautiful Skeena Valley, offers many dynamic opportunities. For further information please contact: Frank Voogd, Principal, Centennial Chr. School, 3602 Sparks St., Terrace, BC V8G 2V8. Tel.: (604) 635-6173.

Why not place your ad in C.C.?

Teachers

WASAGA BEACH: Two **primary/junior teachers** required for Sept. 1, 1988. Special ed and/or French an asset. Send resume to: Silvercrest Chr. School, R.R.#1, Wasaga Beach, ON L0L 2P0; tel: (705) 429-4303; after 6 p.m.: (705) 322-3125.

WILLIAMSBURG, ON: Timothy Chr. School is inviting applications for openings at the **Grade 3/4** and **5/6 levels** for Sept., 1988. Please address all applications to: The Principal, Timothy Chr. School, Williamsburg, ON K0C 2H0. Tel.: (613) 535-2687.

WOODSTOCK: For the 1988/89 school year, we will be in need of a teacher for **Grade 3,** as well as a qualified, preferably experienced, **special education** teacher with proven organizational skills. Strengths in French and/or music will be an asset for both positions. We offer pleasant working conditions in up-to-date modern facilities. Direct your resume or inquiries to the principal, John Knox Chr. School, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8. Phone: (519) 539-1492.

Teachers

Due to growth

Calvin Christian School
in Drayton

will have an opening for a teacher in the

Junior Division

for the 1988-1989 school year.
The ability to teach French is a requirement. Minor or major in music and/or phys. ed. and/or art will be regarded as an asset. We also have a possible opening for a **Kindergarten teacher.**
Calvin Christian School is a growing school (approximately 170 students) in a small community with great possibilities, northwest of Kitchener.

Please send requests for an application form to:
Mr. A.J. Vanderstoel, Principal
c/o Calvin Christian School, Box 141, Drayton, ON N0G 1P0
Telephone: (519) 638-2935 (school) — (519) 638-3606 (home)

Duncan Christian School
Duncan, BC

invites applications for a

teaching principal

for the 1988/89 school year for a new high school, grades 8-11, with Grade 12 to be added in 1989, D.V., Separate building presently under construction. Student enrolment is 45-50, with a teaching staff of four.
Applicants should have previous administrative experience and preferably a math/computer science teaching area. Knowledge in implementation of industrial arts program would be an asset. We are looking for a principal who can give leadership in Christian perspective in an inter-denominational setting.

Applicants are also invited for an

intermediate teacher

for the 1988/89 school year for a vacancy due to expansion. Ability to provide leadership in music education will be an asset.

Applicants should send resume to:
Mrs. Rose Bakker
P.O. Box 844, Duncan, BC V9L 3Y2
Phone: (604) 746-5537

Fraser Valley Christian High School

has a part-time **music** position
and a one-year, full-time **French** position available.
In addition, we have possible openings in **learning assistance, library, industrial education, biology** and **chemistry.**
All positions will be for the 1988/89 school year.

Please send resumes to:
Al Boerema, Principal
Fraser Valley Christian High School
15353 - 92 Ave., Surrey, BC V3R 1C3

Qualified Teachers Required
for September, 1988

English, history, math, French. Full- or part-time. Mature Christians with ability to integrate faith and subject matter. Good salary and benefits package.

Apply:
D. Maggs, Principal
REDEEMER CHRISTIAN HIGH SCHOOL
900 Merivale Rd., Ottawa, ON K1Z 5Z8
(613) 722-1175

Edmonton Christian Schools

Applications are now being accepted by our school system for the 1988/1989 school year. Interested parties are invited to apply for **all divisions.** The Edmonton Society for Christian Education operates four schools offering grades K-12 to almost 1,000 students. Applicants should be able to articulate a Christian philosophy of education, hold a degree in education and be able to meet Alberta certification standards.
If you are interested, please send your application to the address below. (One application is sufficient for all four schools)

Mr. P.C. Prinsen
13470 Fort Rd., Edmonton, AB T5A 1C5
(403) 475-2818

Chilliwack Christian School

invites applications for a

TEACHING PRINCIPAL

position beginning September 1988.
This school provides Christian education from K-7 for 113 interdenominational students. We seek a person with a strong Christian commitment.
A successful applicant will have experience in effective communication, interpersonal relationships and organizational skills in a leadership capacity.

Please submit application and resume to:
Mrs. Grace Post
Education Committee
c/o Chilliwack Chr. School
Box 161, Chilliwack, BC V2P 6H6
Home tel.: (604) 792-6380

ADDRESS CHANGE

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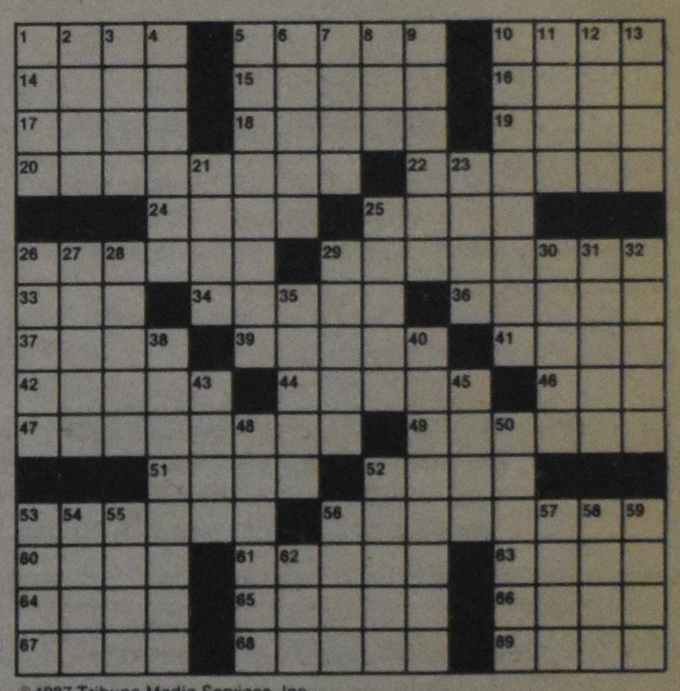
St. Catharines, ON
L2R 6P9

Weekly Crossword

by Harvey Chyka

ACROSS
1 Attempt
5 Perfect
10 Laugh loudly
14 Polynesian dance
15 Spiritual nourishment
16 Outer limit
17 Participating
18 King of Troy
19 Game of chance
20 Was important
22 Pep
24 Yale students
25 Wild ox
26 Frightens
29 Widowed
33 Beak
34 Up to this point
36 Proper
37 Art style
39 Sheer fabric
41 James Bond adversary
42 Harden: var.
44 Stephen Vincent —
46 Old Fr. coin
47 Chosen
49 Part of a sonnet
51 Norse god
52 Egyptian god
53 Item of stability
56 Assumptions
60 Balsam
61 Actress JoAnn
63 Observe
64 Responsibility
65 Simian
66 Toodle-oo
67 Armadillo
68 Prices
69 Ready for business

DOWN
1 Kind of filler
2 Sandwich filler
3 Thanks —!
4 Chit-chat
5 Put behind bars
6 Is brave
7 Okla. city
8 Literary collection
9 Sad song
10 Abrogated
11 Smell
12 Highly excited
13 Bank
21 Shade trees
23 Mr. Coward
25 Bible priest
26 Mountain range
27 Climbing vine
28 —-Aziz (Turk. sultan)
29 Like horses and lions
30 Fla. bird
31 Because
32 Beer type
35 Filament
38 Orchid
40 Savings
43 Resound
45 Sports group
48 Apathy
50 Eastern religion
52 Trim
53 Over
54 "— but the brave ..."
55 Social group
56 Land map
57 Cleaning agent
58 Cigar end
59 Actor — Connery
62 "— Lippo Lippi"



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Last Week's Puzzle

C	A	S	T		C	H	A	R	S		O	R	A	L
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Books/Events

Calendar of Events

Jan. 21 - Feb. 25	Dobson film series in the Selkirk High School Auditorium, **Thunder Bay**, Ont., at 8 p.m. on Jan. 21, 28; Feb. 4, 11, 18 and 25.
Jan. 28 - Mar. 3	Dobson film series "Turn Your Heart Towards Home" in the East **Strathroy** CRC at 8 p.m. on Jan. 28, Feb. 4, 11, 18, 25 and Mar. 3.
Feb. 4-27	"Women in Society" 87-88 Extension Series sponsored by The King's College. **Langley, B.C.:** Feb. 4, 11, 18, 25. **New Westminster, B.C.:** Feb. 5, 12, 19, 26; **Victoria, B.C.:** Feb. 6, 13, 20, 27.
Feb. 13	Dedication of the famous REIL tracker-action pipe organ in the auditorium of Redeemer College, **Ancaster**, Ont. The two-manual, 2000-pipe organ from Heerde, The Netherlands, will be played by virtuoso organist Christiaan Teeuwsen, Redeemer's new Assistant Professor of Music. Starts at 8:00 p.m. Please call Redeemer College at (416) 648-2131 for tickets.
Feb. 20	"Toymaker & Son" — "a message presented in a style that moved audiences from tears, to laughter, to resounding applause." This play will be performed at 8 p.m. in the E.L. Crossley Secondary School, Hwy. 20, **Fonthill**, Ont. Tickets $4/adults, $1.50/children, $12/family. Sponsored by Outreach Niagara.
Feb. 22	Open house (9 a.m. till 11 p.m.) of new facilities for the Christian Heritage Party, located at 3600 Billing's Court, Suite 105 (Exit QEW at Walker's Line), **Burlington**, Ont. For info. call (416) 333-3717.
Feb. 22-23	RCBPA's fourth annual convention at Holiday Inn, **Burlington**, Ont. For info. call (416) 524-1203.
Feb. 22-26	"Workshop for Preachers" — sponsored by The King's College with Calvin's Dr. David E. Holwerda. At the college, **Edmonton**, Alta. For info. call (403) 428-0727.
Feb. 23	Public meeting on the Ontario Waste Management Corporation's proposed facilities in West Lincoln and transportation route through Vineland. John Jackson, Co-ordinator of the Toxic Waste Renewal Coalition to speak on "An Important Update" at the Vineland United Church, **Vineland**, Ont.; starts 7:30 p.m.
Feb. 24	Agricultural Trip to Israel — a two-week working holiday for farmers. For info. contact Molly Ann Schwarcz at Travel Connections, **Hamilton**, Ont. Phone (416) 521-8803.
Feb. 25	Science Day for high school students. A day of intrigue and fun. Delve into the mysteries of the universe at a Christian university. Reserve ahead. Call Redeemer College, **Ancaster**, (416) 648-2131.
Feb. 26	Public Forum sponsored by the CHP at 8 p.m. in Mohawk College (Fennell & West 5th), **Hamilton**, Ont. Speakers include: Mr. Duncan Beattie, Dr. Clark Pinnock, Mrs. Lynn Scime and Mr. Ed Van Woudenberg. For info. call (416) 383-8382. Free admission.
Feb. 27	"Dessert Concert" by the Durham Chamber Choral Society (dir. Eileen Vanderzwan) at the Durham Chr. High School, **Bowmanville**, Ont.; at 8 p.m. Tickets in advance: $10/couple, $6/person, $4/students and seniors. For info. call (416) 623-6215.
Feb. 28	Organ recital by blind organist John Vandertuin on the newly-renovated, 60-stop pipe organ at Grace Anglican Church, **Brantford**, Ont., at 8 p.m. (collection only).
Feb. 29	Ontario Inter-Varsity Christian Fellowship Celebration Banquet from 6:30 - 10 p.m. at the Constellation Hotel, **Toronto**, Ont. Speaker: Rev. John R.W. Scott on "Honouring God's Faithfulness." For tickets and info. call (416) 438-5040.
Mar. 4	Organ concert by Andre Knevel at 8 p.m. in La Grave Ave. CRC, **Grand Rapids**, MI.
Mar. 5	Organ concert by Dirk Jansz. Zwart at 8 p.m. in the Mountainview CRC, **Grimsby**, Ont. Tickets $3.00 pp., $8.00 family.
Mar. 9 - Apr. 8	"Encounters": The art of Flora Visser, deals with relationships. See her thought-provoking works at Redeemer College, **Ancaster**, Ont., 9:00 a.m. to 9:00 p.m. Monday through Saturday. For info., call (416) 648-2131.
Mar. 18-19	Springfest '88 at Redeemer College, **Ancaster**, Ont., for senior high school students. Bring a friend and camp out at the college for a weekend. Wild events, prizes, workshops, sports, a free T-shirt and more. Get a first-hand feel for university life from a Christian perspective. For info., call Redeemer College toll free at 1-800-263-6467 or locally at (416) 648-2131.
Mar. 18-19	"Partnership in the Gospel" Conference at Third CRC (St. James United), **Edmonton**, Alta. For info. call (403) 489-8563.
Mar. 20	Spring concert at 8 p.m. in the **Ingersoll** CRC (429 King St. W.). Choirs participating: "Shining Lights" (Aylmer), Bel Canto (London) and Ingersoll CRC Choir.
Mar. 23 - Apr. 8	View the works of Christian community artists including children, at the juried exhibition "Community in Visual Expression," at Redeemer College, **Ancaster**, Ont., 9:00 a.m. to 9:00 p.m. Monday through Saturday. For info., call (416) 648-2131.
Mar. 27	Spring concert at 8 p.m. in the **Aylmer** CRC (Caverly & South St.). Choirs participating: Bel Canto (London), Ingersoll CRC Choir and "Shining Lights" (Aylmer).
Apr. 1	"Kom Nu Met Zang" — Hollandse Samenzang, at 7:30 p.m. in the Immanuel CRC, Mohawk & West 5th, **Hamilton**, Ont.
Apr. 7,8,9	Redeemer College presents "Our Town" by Thornton Wilder. "One of the most important theatrical experiences of this generation ..." *Chicago Tribune*. Tickets: $5.00 students and seniors, $6.50 adults. Call (416) 648-2131.
Apr. 9	Annual Spring Christian Male Choir Festival, hosted by the Chatham choir, at 7:30 p.m. in Park Street United Church, 12 Dufferin St., **Chatham**, Ont.
Apr. 10	Spring concert at 8 p.m. in the Bethel CRC, **London** (716 Classic Dr.). Choirs participating: Ingersoll CRC Choir, "Shining Lights" (Aylmer) and Bel Canto Chr. Choral Society (London).

Advertising deadlines

Dated	Mailed	Two-column ad deadline	Classified deadline
Fri.Feb.19	Tues.Feb.16	Wed.Feb.10-8:30a.m.	Thurs.Feb.11-8:30a.m.
Fri.Feb.26	Tues.Feb.23	Wed.Feb.17-8:30a.m.	Thurs.Feb.18-8:30a.m.
Fri.Mar.4	Tues.Mar.1	Wed.Feb.24-8:30a.m.	Thurs.Feb.25-8:30a.m.

Society

Community-building and peace

The Different Drum, Community-making and Peace, by M. Scott Peck. New York: Simon and Schuster, 1987. 334 pages. Reviewed by John Vriend, freelance religious writer and translator.

A psychiatrist of renown and a phenomenally successful author, M. Scott Peck has a gift for constructing opening sentences. Few who have read *The Road Less Travelled* will have forgotten the three words with which the book begins: "Life is difficult ...." Nor, in view of all that follows in *The Different Drum*, could its opening statement have been in better focus. It reads: "In and through community lies the salvation of the world."

Experience of community

Having precisely stated his thesis, Peck immediately sets out to explore its implications — and they are mind-boggling. Still, the book starts out on a modest scale. The first section focuses on his personal experience with community — at school as a teenager, in training as an army psychiatrist, and again at age 36, shortly before leaving the army. Clearly, Peck's experience was non-theoretical. He speaks of "stumbling into community." Having from time to time stumbled into it and liked it, he promptly launches an attack on the "rugged individualism" that is the enemy of community. With "rugged individualism" calling the shots even in the churches "the salvation of the world" becomes a nebulous ideal. Churches are simply not committed to community. They rarely even know what community means. "It is not merely a matter of including different sexes, races and creeds. It is also inclusive of the full range of human emotions."

Community requires looking at people through "soft eyes" and being prepared to confess one's brokenness. (p. 69) A belief in Christianity, says Peck, is no guarantee of community at all, nor is the absence of belief in Christianity a barrier. Alcoholics Anonymous or the "Fellowship of AA" is a good example of it.

Although community may occur by accident, groups can also be brought into community by design. When it is created by design it is typically reached through three preceding stages: pseudo-community (members of the group fake it), chaos (members misguidedly try to convert or

Continued on page 20 ...

Church news

Christian Reformed Church

Called

— to Trinity, St. Catharines, Ont., Rev. Barry Beukema of Burdett, Alta.

— to Jubilee Fellowship, St. Catharines, Ont., Rev. Peter Slofstra, campus minister at the University of Western Ontario, London.

Canadian Reformed Churches

Declined

— to Hamilton, Ont., Rev. Clarence Stam of Fergus, Ont.

— to Neerlandia, Alta., Rev. B.J. Berends of Smithers, B.C.

Please send your family announcements to C.C. typed or neatly printed. C.C. cannot be responsible for errors due to handwritten or phoned-in ads.

The Dutch

7

REINATA HEEMSKERK ____ alto
NICO BOER ____ tenor
MARTY SCHREIJENBERG ____ trumpet
JAN VEENJE ____ piano
LOEK VAN DER LEEDEN ____ piano
JURRIEN PLENDER ____ organ
HAN KAPAAN ____ oboe

(musical supervisor Loek v.d. Leeden)

Produced by Dutch-Traveling Zwolle The Netherlands

IN CONCERT

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ANCASTER, ONTARIO
APRIL 2, 1988, 8:00 P.M.

Tickets $10.00
Sr. Citizens $8.00

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Dutch

Een patrijspoort (3)

Lini R. Grol

Het was wel even wennen om met acht mensen in een hut te slapen. Erger nog, je bed niet je eigen te kunnen noemen, want de lieverdjes beschouwden de bedden als algemeen bezit en speelden graag verstoppertje, of deden gymnastiek tussen de bedden en rolden dan pardoes in het dichtstbijzijnde bed. De bovenbedden hadden een bijzondere attractie voor hen, en het leek wel of het mijne was uitverkoren boven alle anderen.

Ook speelden ze graag huis of toneel en daar kwamen mijn pyama en peignoir hen goed van pas.

Ze hadden me geadopteerd en dromden om me heen als ik, mooi opgetuigd, op het dek wandelde.

De beide moeders genoten van de vacantie en knikten me vrolijk toe, als ze me voorbij zagen komen met hun lieverdjes. "Ze zijn gek op u," zeiden ze met vertedering voor hun lieverdjes, en op de één of andere manier kwam het me voor, dat ik daar dankbaar voor moest zijn. Nu ja, het waren leuke blagen met rappe gezegden en ondeugende plagerijtjes, waarvoor ik zo nu en dan ook in aanmerking kwam.

Op een dag, toen Truus en Gerda heerlijk aan dek onder hun dekens lagen en ik voorbij kwam met hun kroost, riepen ze me toe: "Kom d'r toch eens bij." Gerda wees op de lege stoel naast hen. Truus gebaarde naar de kinderen: "Hoepelen jullie eens even op."

De kinderen renden meteen weg, ik zag ze richting onze hut gaan en wist, dat mijn garderobe weer eens benut zou worden.

Gerda glimlachte en zei genietend: "Heerlijk hè, om eens echt vacantie te hebben! Dit is de eerste vacantie in heel mijn leven." Je kon het haar aanzien dat ze genoot van alles op de boot.

Maar Truus lachte spottend: "Ja, daar moesten we nodig voor emigreren." Gerda zuchtte even. "Ja, nou. Het was me wel een gedoe, hoor. Je wist niet wat je wel of niet moest meenemen ...."

Truus viel meteen in: "Alles meenemen natuurlijk, en dan nog wat inslaan, want in die wildernis kun je niks kopen en kun je alles gebruiken. Ik heb de oude inmaakpotten en de stenen, nog van moeder's moeder, ook meegenomen en me petroliestellen, het petroliekacheltje en onze salamanderkachel. Ik zeg maar zo: Beter méé verlegen dan óm verlegen."

Ze knikte wijs en vertrouwde ons toe: "Ik heb bovendien zeep en zeeppoeder ingeslagen, een grote kist vol, want in dat land is zeep een luxe. Ze maken notabene nog hun eigen zeep uit allerlei rommel." Gerda zuchtte zorgelijk toen ze zei: "Ik hoop dat het servies goed overkomt. Het was nog van mijn moeder en als je er geen koppies en bordjes kan kopen, wat moet je dan met een gezin."

Ze waren er allebei even stil van. Ik vroeg me verbaasd af waar ze dan wel heengingen, met hun verhalen over wildernissen. "Waar gaan jullie naar toe?" vroeg ik meelevend. "Toronto," zei Truus vlot, en Gerda zuchte: "Wij gaan veel verder, naar Windsor." Hun gezichten toonden ineens verslagenheid. Ik probeerde hen lachend gerust te stellen: "Maar dat zijn allebei grote steden, daar kun je alles kopen."

"Oh ja?" zei Truus met een gebaar van haar elleboog en een gezicht van: "Kom nou gauw. Dat weet ik wel beter," en ze hield aan: "Mijn neef heeft me gewaarschuwd, dat ze zelfs geen griesmeel en bessensap hebben, en van drop hebben ze nog nooit gehoord, dus daar heb ik ook kilo's van ingeslagen. Want wat moet je als er ook geen dokters zijn en de blagen verkouden zijn?

Met die kou in Canada is verkoudheid niet van de lucht moet je rekenen." Gerda keek ineens slim: "Tien kilo drop? Mens, daar kun je een winkeltje mee beginnen. Zou een mooi zaakje zijn."

Truus schudde haar hoofd en zei beslist: "Ga nou gauw, mens, daar moet je toch eerst een diploma voor hebben en een verkoop-vergunning." Nu lachte Gerda: "Ben je mal mens, in Canada kun je doen wat je wilt, daar zijn geeneens politie of ambtenaren."

Truus keek ons beiden verbaasd aan. "Klets nou wat!" Ze keerde zich tot mij voor een bevestiging van Gerda's bewering. "Wat dat winkeltje betreft," zei ik aarzelend, "dat zou ik niet weten, maar ambtenaren en politie zijn er wel degelijk. En als ik jou was zou ik eerst maar eens goed informeren voor 'k iets op touw zette waardoor ik in moeilijkheden kon raken."

Maar Gerda hield vol: "Ach nee, meid, in Canada kan je doen wat je wilt, daar let niemand op wat je doet." Ze sprak met zoveel overtuiging. Kennelijk had zij, of haar man, iets dergelijks in de zin. Ze leek ineens zo kordaat. Truus en ik keken haar met respect en verbazing aan.

Tot nu toe was het Truus geweest, die kordaat en slagvaardig overal op had gereageerd. Die Gerda toch. Wat zouden zij en haar man van plan zijn? Ze zouden het gauw genoeg ontdekken, dat politieagenten en ambtenaren ook in Canada het recht in handen houden.

Een hele tijd waren ze stil. Ze zaten dromerig voor zich uit te staren. Waar dachten ze aan? In hoeverre konden ze hun dromen waar maken?

★★★★

We waren al vier dagen op zee. Ik had intussen kennis gemaakt met een paar mensen van mijn leeftijd, maar doordat de kinderen zo vaak met mij meeliepen, kwam er van een geregeld elkaar ontmoeten niet veel terecht. Maar ik genoot van de zee en de zon, en was enthousiast als de bemanning ons attent maakte op een bijzonder iets, zoals een groepje dolfijnen die samen in een mooie boog uit het water zweefden, of het spuiten van een walvis in de verte, en zelfs een paar vliegende vissen die ze op het dek gevonden hadden. Ik vond de zeereis machtig interessant en genoot enorm.

Eén van mijn achtergelaten vrienden, een dokter, had beweerd dat je niet zeeziek hoefde te zijn, dat, als je niet wilde, je ook niet zeeziek werd. Ik wist dus zeker dat het mij niet zou overkomen. Ik schudde mijn hoofd meewarig als ik mensen naar de reling zag rennen om aan Neptunus te offeren, of als ze langs mij heen zeilden met een geelgroen gezicht om, zoals ze zeiden, in hun bed te kruipen.

Op een dag liep ik met één van mijn nieuwe vrienden over het dek, keurig uitgedost in mijn mooie donkerblauwe pakje, zelfs mijn hoedje op en rode tasje aan mijn arm. Ik voelde me echt uit en aanvaarde dankbaar het compliment over mijn uiterlijk van mijn nieuwe vriend. Midden in het gesprek liet hij me staan en rende naar de reling en verdween daarna, zonder een blik naar mij, naar zijn hut. Ik keek hem hoofdschuddend na en besloot dat Neptunus en Cupido geen goede relatie onderhielden.

Opgeruimd wandelde ik alleen verder. De zonnige dag was ineens minder zonnig. Er stak een fikse wind op. Ik moest zelfs mijn hoedje vasthouden. Ineens werd ik als het ware naar de reling gedreven en bracht, zij het onwillig, ook mijn offertje aan Neptunus.

(Wordt vervolgd)

Wonderbaarlijke genezing

Arie en Katrien

"Dat was een mooie begrafenis," zei Katrien uit de grond van haar grote hart. Ik begreep wat ze bedoelde en was het roerend met haar eens. We waren weer thuis na de begrafenis van Anna Van Agten, die enige dagen geleden overleden was in de gezegende ouderdom van 91 jaar. Ze heeft haar man twee jaar overleefd.

En zo wordt de kring van de na-oorlogse eerste generatie immigranten steeds kleiner. Het is de kring, waartoe Katrien en ik ook behoren, al zijn we nog lang geen 90.

Bij zo'n begrafenis draai je de film van een leven terug en zie je degene die van je heenging, zoals ze was en zoals ze deed zo'n twintig, dertig jaar geleden.

Anna Van Agten was, wat Katrien noemt, een lieve vrouw, een moeder in Israël. Ze was de laatste jaren altijd vriendelijk en opgewekt, ondanks de bezwaren van de oude dag. Ze heeft met Chris, haar man, een rustige levensavond gehad, waarvan beiden zeer genoten hebben. En ook na het plotselinge heengaan van Chris verloor ze haar blijmoedigheid niet en sprak ze opgewekt over het uitzicht en het weerzien dat Gods kinderen bemoedigt.

Anna is niet altijd zo geweest. Als vroegere buren en vrienden hebben we indertijd heel wat meegemaakt met de familie Van Agten. Vergeet niet, dat ze al over de vijftig waren, toen ze in Canada arriveerden als immigranten met twee volwassen kinderen. Die kinderen waren binnen twee jaar getrouwd, en toen waren Anna en Chris alleen. Dat vond hij wel mooi, maar zij niet. Eerst de ontworteling van emigratie, en daarna het vertrek van de kinderen, het was teveel voor haar. Ze begon te klagen over het leven in Canada en het leven in Holland te idealiseren. Ze werd een zeer gewaardeerde klant van de KLM en minstens eens per jaar kon men Anna in de luchthaven Schiphol aantreffen. Een paar keer vergezelde Chris haar, maar dat werd te duur, en bovendien deelde hij haar enthousiasme over het lage landje bij de zee niet helemaal.

De talrijke retourtjes naar Holland brachten evenwel geen genezing. De klachten, vooral lichamelijke, namen toe, en Anna begon steevast te geloven, dat ze ernstig ziek was en het einde nabij. Haar spijsvertering deugde niet, haar hart klopte onregelmatig, haar maag kon geen vast voedsel meer verwerken, en ze voelde dat het einde van haar smartenweg in zicht kwam. Deze verstrekkende opinie werd echter niet gedeeld door de medische wetenschap. Huisdokters en specialisten verklaarden om strijd, dat het hart van Anna prima functioneerde, dat haar maag in tip-top conditie was en haar spijsvertering boven kritiek verheven. Ook waren alle geneesheren het er over eens, dat er andere oorzaken waren voor Anna's misère. Zo werd ze verwezen naar psychologen en psychiaters. Maar nergens vond ze genezing en ze bleef klagen. Dag aan dag beleed ze haar rotsvaste geloof in haar eigen kwalen en zwakheden en haar totale ongeloof in de meningen der doktoren.

Die arme Anna! En ook: die arme Chris!

Hij moest het zelfs meemaken, dat zijn vrouw hoe langer hoe meer begon te praten over haar naderende einde, en minstens eens per week kreeg hij te horen, dat het de uitdrukkelijke wens van zijn langzaam stervende echtgenote was, dat Chris na haar heengaan spoedig weer zou gaan trouwen, omdat hij geen man was om alleen te zijn. Hij mocht vooral niet lang weduwnaar wezen.

Zo tobden die twee tijdenlang door, totdat ....

Op een gegeven zondag waren ze ineens samen weer in de kerk! Anna schuifelde niet, zoals haar gewoonte was, maar liep weer normaal. Haar gezicht stond niet meer treurig, maar opgewekt keek ze het leven in. Belangstellenden, die naar haar gezondheid informeerden, kregen ten antwoord: "Ik heb me in jaren niet zo goed gevoeld."

Het eigenaardige was echter, dat Anna nooit duidelijk vertelde, hoe ze aan haar wonderbaarlijke genezing gekomen was. Er hing een waas van geheimzinnigheid over.

Maar voor Katrien en mij is het geen geheim meer. Eens, op een mooie zomerdag, waren Chris en ik samen aan het vissen. Zachtkens en kalm gleed ons bootje op het spiegelende meer, en samen genoten we van een brouwsel, dat genoemd was naar een zekere meneer Molson. In die idyllische situatie heeft Chris mij heel vertrouwelijk verteld, hoe zijn vrouw zo plotseling en snel genezen was.

In diep vertrouwen — dat moet er wel even bij — heeft hij het me verteld, en daarom reken ik er natuurlijk wel op,

Persoverzicht

Carl D. Tuyl

Met vijf tegen twee stemmen besliste de Hoge Raad, dat de abortus net zo iets is als het vullen van een gaatje in een kies. Iedereen heeft er recht op. We mogen nu alvast uitzien naar goedkeuring van euthanasië. Als het leven aan het begin zo maar beëindigd kan worden, dan is het natuurlijk tegen het einde ook niet veilig meer. De konsekwenties van de beslissing worden verschillend beoordeeld. Ottawa wil overleggen met de provincies, en de provincies zien naar Ottawa voor voorlichting. Een feit is, dat het felle debat in ons land voortgaat en verdeling brengt.

★★★★

Onze best geklede Minister President reist rond met toespraken die ruiken naar verkiezingen. Mijnheer Mulroney, net zoals iedere andere politicus, is nooit te bescheiden op het punt van de verdiensten van zijn regering, maar tegenwoordig is het wel een heel lange lijst. De Minister voor Financiën kondigde aan, dat hij deze maand een begroting zal indienen. Dat zal 10 februari worden, en daar zal ook wel een stukje propaganda inzitten. De stemming onder de Konservatieven is erg optimistisch. Daar is natuurlijk ook wel reden voor: Edele Eduard zit met de buitenlandse en anti-NAVO politiek van zijn partij in de maag, en de Liberalen zijn druk met onderlinge schermutselingen.

★★★★

In Quebec verwisselden Bourassa en Mulroney wederzijdse verklaringen van bewondering, hetgeen politieke waarnemers deed vragen of Bourassa nog wel echt, door en door, honderd procent Liberaal was. Op het eerste gezicht schijnt hij zo ingenomen te zijn met het Mulroney beleid, dat Liberalen in Quebec zich afvragen of hij op het punt staat om over te lopen.

★★★★

Verpleegsters in Alberta zijn in staking, omdat ze eigenlijk niet mogen staken. 't Klinkt een beetje raar, maar zo ongeveer zit de draad in de naald. Verpleegsters in Ontario krijgen een drie-jaar kontrakt met vijftien procent opslag. Niet voor de poes! Een verpleegster in Ontario verdient wel zeker een paar duizend dollars per jaar meer dan haar kollega in Alberta. Hetzelfde geldt voor verplegers natuurlijk.

★★★★

Onze Minister voor Buitenlandse Zaken, Joe Clark, hoefde van de week geen sneeuw te scheppen, want hij was in Zambia aan het vergaderen met zijn kollega's van het Gemeenebest. Het voornaamste punt op de agenda was de zaak van meerdere embargo's in de handel met Zuid-Afrika. Engeland is daar tegen en die tegenstand wordt verklaard met fraai en idealistisch klinkende woorden, maar het is natuurlijk vanwege de ping-ping. Zuid-Afrika is een belangrijke handelspartner van Engeland. De woorden van Zambia's president hadden echter een profetische klank: "Tenzij apartheid wordt verwijderd, komt er een ontploffing in Zuid-Afrika die honderd-duizenden het leven zal kosten."

★★★★

En dat verouderde moppie van die dokter die zei: "Neem maar twee asperientjes en kom morgen in de spreekkamer," bleek nog niet zo'n gekke raad te zijn. Een medische studie in Amerika wees uit, dat asperientjes de kans op hartaanvallen aanmerkelijk verminderen. En omdat er nog minder eensgezindheid is onder dokters dan tussen kerkgenootschappen, was er onmiddellijk een reaktie uit Engeland waar medici het tegendeel beweerden.

★★★★

Israëls ijzeren-vuist politiek veroorzaakt iedere dag meer slachtoffers. Palestijnse kinderen maken het leven van de Israëlische soldaten zuur. Kinderen lijden het meest van de burgeroorlog in Nicaragua, kinderen sterven van honger, en het aantal zelfmoorden onder kinderen neemt angstbarend toe.

★★★★

Ongemerkt en onaangekondigd, zonder fanfare, begon een grote luidruchtige machine te graven van Engeland naar de Franse kust. Dat gangetje gaat zo ongeveer dertien biljoen dollar kosten, en het hele geval komt klaar in 1993. Het geld zal er wel uit komen, want er wordt verwacht dat in 1993 zo 'n goeie vijf-en-veertig miljoen mensen er gebruik van zullen maken. Intussen botert het niet zo goed tussen Engeland en Frankrijk. En wie de geschiedenis kent weet, dat er ook in deze niets nieuws onder de zon is.

★★★★

Nerveuze regeringspersonen in Afghanistan kopen paspoorten en buitenlands geld, misschien wel een van de meest betrouwbare tekenen die duiden op een toekomstige terugtocht van de Russische bezetting.

★★★★

We mochten in de afgelopen week Victoria's gastvrijheid genieten. In Victoria bloeien de viooltje en de primula's, en het Gereformeerde geloof, zoals we mochten zien en horen in de dienst van de "First Christian Reformed Church of Victoria." U zou verwachten dat de andere C.R. kerk de "Second Christian Reformed Church of Victoria" zou zijn, maar zo is het niet. Die kerk heet "Christ Community Church." Is dan Ds. Jonker van de "First" church "prime" minister van Victoria?

Carl Tuyl is the "prime" minister (CRC) van Kingston, Ontario.

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dat de geachte lezers van ons blad het niet verder zullen brengen.

Welnu, Chris was op het kritieke punt gekomen, dat hij zó moe was van de jammerklachten van zijn vrouw en haar dikwijls herhaalde vermaningen dat hij geen weduwnaar mocht blijven, dat hij ten einde raad op zekere dag Anna een paardemiddel toediende, dat zijn uitwerking niet miste.

"Anna," zo sprak hij op die heug'lijke dag, "je hebt me nu al zo vaak verteld, dat je einde nabij is en dat ik straks moet hertrouwen, dat ik mijn voorzorgsmaatregelen heb genomen. En het moet je wel goed doen, om te horen dat ik een andere lieve vrouw gevonden heb, een tamelijk jonge weduwe. Ze is heel knap en heel vrolijk en ze zit goed in de centen. Ze is heel aktief in de kerk en ze heeft geen kinderen. Ze heeft een goed hart en een helder oog voor onze bijzondere omstandigheden. Ze is meelevend en geduldig en wil best op me wachten, totdat ik straks alleen ben en weer kan gaan trouwen. Ze is een prachtmens, Anna! Vind je dat nu niet fijn?"

Toen Anna dit hoorde, schudde ze de lakens af en was met een sprong uit bed! Met een kracht, die niemand bij haar vermoedde, viel ze Chris aan, schudde hem door elkaar en siste hem toe: "Wie is het? Wie is het?" Ze barstte uit in toorn en tranen.

Chris, enigszins verrast door de krachtige explosie van zijn vuurwerk, probeerde haar weer in bed te krijgen. Maar Anna wilde niet meer. Ze had maar één begeerte: ze zou laten zien, dat ze niet ziek meer was!

Natuurlijk heeft Chris haar later in zoete woorden en liefelijke daden laten weten, dat er geen tweede vrouw in zijn trouwe leven was.

Het doel was bereikt: Anna was op wonderbaarlijke wijze genezen. En daarna hebben ze samen nog vele jaren gelukkig geleefd. En nu mogen ze beiden juichen voor de schone troon van God.

Arie Dof woont ergens in Canada. Waar precies weet niemand.

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Books/Meditation

Robert VanderVennen, Book review editor

Community-building and peace

... continued from page 17.

heal each other), and emptiness (members empty themselves of expectations and preconceptions). When groups fail to become a community it is because of equally recognizable patterns of behaviour: "fight," "flight," "pairing," and "dependence."

If we know the rules of community-formation and the benefits of community in the lives of individuals, could we not use this knowledge on a larger scale and benefit the entire world? Absolutely; in fact, it is imperative that we transform ourselves into community creatures. "It is the only way that human evolution will be able to proceed," says Peck. (p. 165)

Stages of community

The second section of the book, called "The Bridge," develops the principles of the first section and applies them to larger groups: towns, states, nations, the world. If someone should object that the walls between these large groupings are high, that the differences between them run deep, and that human nature is resistant to community, the author remains undaunted: the walls can be scaled, the differences transcended and even celebrated, and human nature — though admittedly all of us are dragons — can be changed.

In fact, the foremost feature of human nature is its capacity for transformation; there are even patterns of progression from one stage of maturity to another. These are as applicable to groups as they are to individuals. The fourth and last of the stages listed is the mystical, communal stage. The author acknowledges that he himself is basically a Stage IV kind of person. The mystics of the world, a category which includes Jesus, have clearly demonstrated a gift for commonality. They are comfortable with ambiguity and paradox. "Buddhist literature is generally more penetrating in this regard than Christian writing," he says. "Truth in religion is characterized by inclusivity and paradox." "Consequently there is no such thing as a belief of theology — no matter how false, incomplete, or heretical — that cannot be accepted in the inclusiveness of true community."

Community as means to saving us

In the third section called "The Solution" the author comes to grips with three mammoth concerns: the arms race as an expression of sick nationalisms; the condition of the Christian church in the United States; the United States government, at the centre of which is "the unreality of the American presidency."

A good share of the book's sense of urgency stems from the arms race. It is to head off self-annihilation by nuclear weapons that we as individuals, groups, churches and nations must form community. All other interests are incidental to the cause of community-formation because without community on a world scale we are collectively doomed. "To end the arms race Christians must become Christians." Washington needs a revolution in spirit to fit itself for genuine peacemaking. A new kind of "poor-in-spirit community presidency" must be created if progress toward peacemaking is to be made. We have no time to lose.

There is much in Peck's book that is thought-provoking and deserving of a hearing. His insights into the process of community-formation alone are invaluable. His alarm over the degree to which American churches tend to be crippled by the individualism of its members is well-founded. Especially his horror at the compartmentalization of the American psyche is one I share. He is rightly outraged at the blasphemy of merely "using" God for one's own myopic ends. And my heart resonates when he implies that nothing on earth surpasses in joy, healing power and sheer glory the reality of genuine community.

Lacking in biblical grounding

Still, I cannot hide from myself that I am more than a little disappointed with the book. Reports of Peck's relatively recent conversion to the Christian faith had led me to hope that he would think the subject of community through on the basis of biblical revelation and allow himself to be disciplined by a tradition of careful Christian thought on the subject, rather than opting for a highly personal and largely empirical approach.

By his own candid admission, Peck did not set out to write a specifically Christian book. Obsessed by his concern for world peace and his horror at the arms race, he believes there is no time left for the conversion of non-Christians to a Christian outlook. He, therefore, excused himself from writing a Christian book on community, a book in which the pilgrimage of the people of God as a distinct entity would have had to be considered.

In Peck's chronology of world history there are only about a dozen years left to achieve disarmament. That gives us approximately up to the year 2000 to achieve world community — too short a time obviously for Christians or any other group to win the world for a single vision of life and community. He, therefore, proposes that we learn to celebrate religious pluralism and incorporate it into our concept of community.

This proposal would seem to entail that Christians learn to transcend that which constitutes the very heart of the Christian view of community and salvation: participation by faith in Christ as Saviour and Lord, in his benefits, his body, his rule, his Kingdom. Indeed, in Peck's view of community there is room for Christians (as the "body of Christ" the church does not now exist). The question for me is whether there is room in it for the Christ before whom every knee must bow (Phil. 2:10,11) and of whose government there will be no end. (Isa. 9:7; Luke 1:33) It would seem not. And therein lies the core of my complaint.

Community rather than evangelism

An implication of Dr. Peck's proposed solution to the crisis of mankind (world community psychologically engineered and achieved by 2000 A.D.) is that Christians and Christian churches give up their programs for world evangelism. Such programs, as now conceived, are clearly incompatible with "the number one principle of community: inclusivity," an inclusivity that does not stop at the Trinitarian boundaries of Christian creeds. Should anyone doubt this, let him or her "remember that attempts to convert others tend toward chaos and away from community."

In his introduction, Peck assures us — and I believe him — that he has written the book "out of the particularity of ... my faith as a Christian." This assurance, combined as it is with the disavowal that the book is "specifically Christian" leads me to wonder if perhaps the compartmentalization of the American psyche which Peck so strongly deplores is not largely operative in the book itself.

"In and through community lies the salvation of the world" is the dictum which aptly summarizes the book. Now if to belong to that community and thus to be saved, Jews must relativize the Torah and celebrate non-Jewishness alongside of their Jewishness, and Muslims must set aside the Koran and celebrate the faith of their religious opponents alongside their own, and Christians must abandon the claim to absoluteness inherent in their faith and celebrate the religious pluralism of the world — to say nothing about the adherents of other world religions — then how likely is it that millions of people will even want to consider being saved by that route? Is saving one's skin ever worth the loss of one's innermost soul?

I for one would have been much happier had that opening line read: "Christ saves the world in and through community." Had that been a synopsis of the contents, Peck would have written a less facile but more hopeful and convincing book.

Check the Calendar of Events for events in your area.

Friends of God

Wayne Brouwer

The grace of need

"And everyone who calls on the name of the Lord will be saved." **(Acts 2:21)**

These are the hardest words in the Bible.

You may argue that point, of course. But let me explain what I mean.

Years ago, I sat across the kitchen table from a young man who was telling me the reasons he made public profession of faith. "I wanted to stick my neck out for what I believed. I put my values on the line. I wanted to become an active part of the church."

I wrote down his reasons as they came out. Five of them. Every one of them indicating how thankful God should be that this young man was on his side! "Did you *need* God?" I asked.

After some hemming and hawing, he couldn't bring himself to admit that he actually needed God. Theologically he knew the need should be there, but in his heart, it was as absent as a Boy Scout's mustache.

A few weeks back I sat in a room with a wife and husband experiencing marriage difficulties. There were a number of complicating factors, but one thing soon became clear. One of the partners didn't need help. Not from me, not from others, not from God.

"You can pray for us," the person said. But it was a pious sentiment that lacked substance. It really meant, "God, give me the strength not to need you!"

A woman who left a rotten home situation became quickly disenchanted with the church. Why? Because we were riding her hard with "do's" and "don'ts," and heaping threats at her new-found door? No. Rather, as we continued to express the love of God to her, she explained to me, "You remind me that God cares for me and that I need him, and I don't *want* to need him anymore. I want to make it on my own!"

A 21-year-old fellow stops coming to worship services. His parents are concerned, and want the pastor to make a visit. He is polite and friendly, witty and warm. He believes in God. He just doesn't need God right now. Maybe someday ....

Neighbours talk with us about looking for a little religion. Not really for themselves, mind you, but there is a baby on the way. It would be nice to have the baby baptized, and maybe go to Sunday school once in a while. Children need God; but the parents don't. They've managed quite well without him.

These are real examples. The list is only beginning, and if I were to continue much further, depression would wrap me in its smothering blanket of hopelessness. But then I remember a mid-winter day in St. Louis, Missouri, when a young seminarian first learned what it means to give up the pride of self, and "call on the name of the Lord!" That certainly wasn't an easy thing for me to admit; after all, I was a "good Christian," and in training to be a minister, to boot!

The heart of the gospel is in that little sentence above: "And everyone who calls on the name of the Lord will be saved." God is willing, ready and able to touch our lives with the fullness of his love. But grace begins, as the *Heidelberg Catechism* so neatly puts it, when we know our need.

Do you need God?

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